

CHURCH MANAGEMENT

A Journal of Parish Administration

A Thinking Ahead Issue

STARTING THE PRAYER MEETING RIGHT

MOTION PICTURES IN RURAL CHURCH

WHEN CHURCHES MARRY

THE HYMPHONIC SERMON

APPEALING SUNDAY EVENING PROGRAMS

MIMEOGRAPHED CALENDAR



Sermons

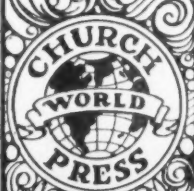
Efficiency Ideas

Sermon Illustrations

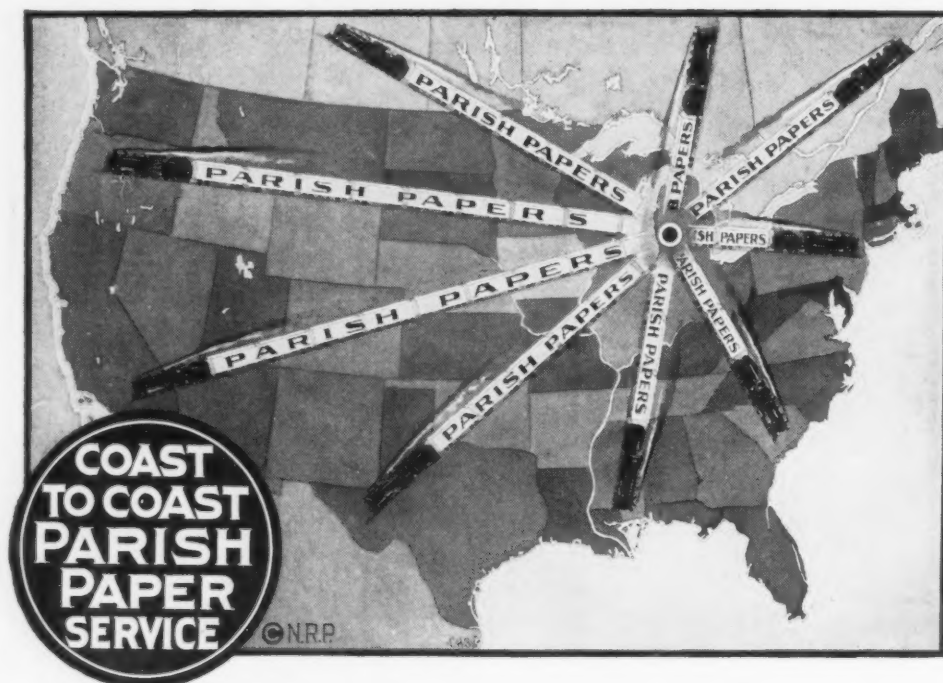
August, 1930

VOLUME 6

NUMBER 11



Church World Press Inc. Publishers
Cleveland



No Matter Where You Live, Our Parish Paper Service Will Solve Your "Empty Pew" Problem

PRACTICALLY every church in the United States and Canada must face the empty pew problem some time during its existence. Every day we receive letters from pastors—some right at our door, others from many miles away—asking if we can be of help to them.

Distance No Obstacle

From Maine to California, from Texas to Northern Canada, come these inquiries, all telling the discouraging story of small congregations, indifferent workers, lack of co-operation, *empty pews*. These pastors realize the need of something that will keep the community informed of the Church's doings and awaken the interest of the business men.

In most instances we can refer you to pastors in nearby churches where the Parish Paper Idea is used successfully. Regardless of how far away your church may be from us we can serve you quickly and effectively. Distance is no obstacle. We now print Parish Papers for churches in Alaska, Australia, Cuba, Bermuda and the Pacific Islands.

The Parish Paper Idea

If you are preaching to empty pews it is your own fault. The best methods of church publicity, the proper use of printers' ink, will work wonders in your church. The big problem is to make people think about your church—thinking, talking, planning, contributing! With the Parish Paper you can talk with them, tell them what you are doing and planning to do; you can place your message in every home in the community.

Extend Your Influence

Why struggle along through your pastorate, giving the best that is in you and yet laboring under heavy handicaps? What the Parish Paper has done for others it will do for you: advertise your church, increase the attendance and collections, conserve your time and increase your own prestige, and build a unity among your church workers and business men that will surprise you. You can be a successful pastor with a parish paper.

You can publish a parish paper without costing you one penny. We will be glad to tell you how, free of charge. You really owe it to yourself and your church to investigate.



THE NATIONAL RELIGIOUS PRESS, Grand Rapids, Mich.

Send samples and full particulars of your Parish Paper Service, without obligating me in any way.

Rev. _____

Street _____

City _____ State _____

C. M.—August

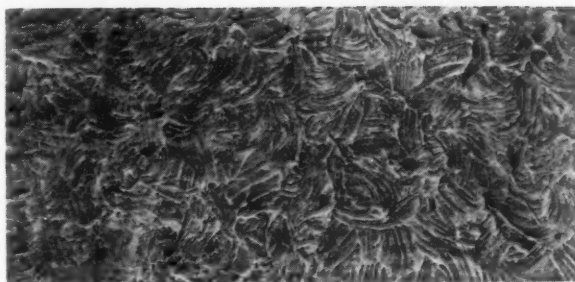
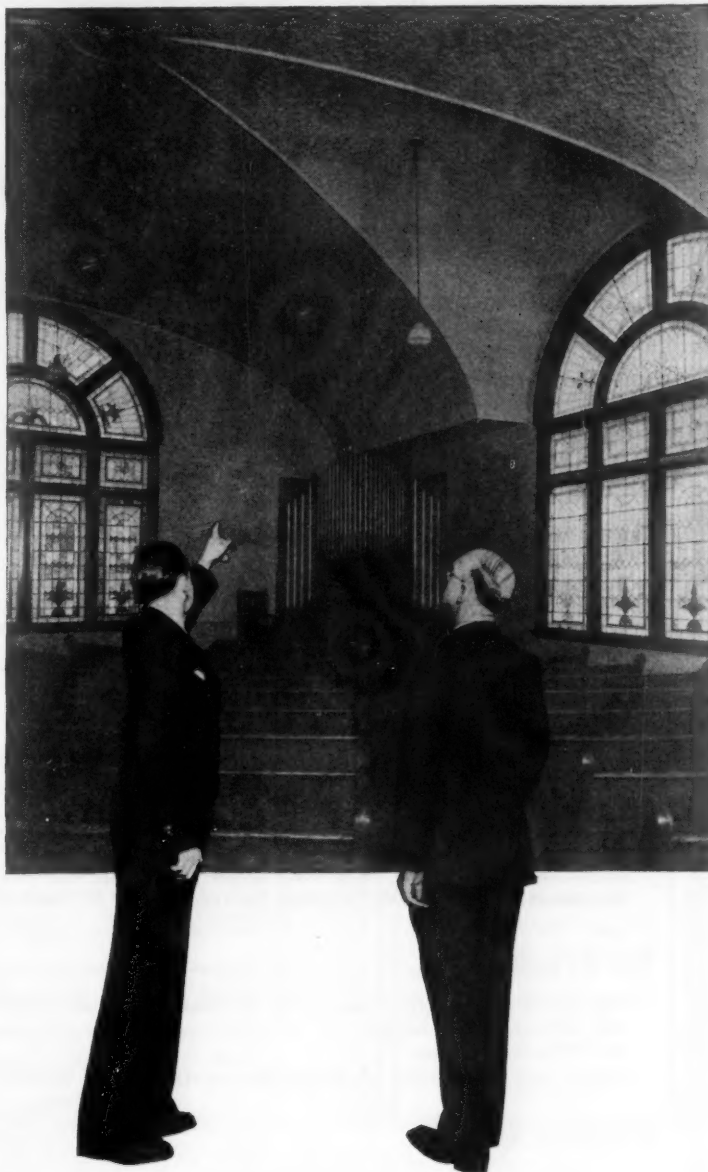
Picture Your CHURCH *with this Beautiful Interior*

PEOPLE like to go to places that are beautiful . . . attractive . . . and pleasant.

This is just as true of churches as it is of stores . . . theatres . . . and other establishments.

Redecorate your church! Make it *beautiful . . . attractive . . . and pleasant!*

Consider *Milcor* Metal Ceilings and Walls when the redecorating problem is up for discussion. Hundreds of appropriate designs are available . . . the cost is low . . . metal is permanent and fire-safe. Beautiful effects are secured . . . and metal involves no risk of cracks or falling plaster.



This is the Spanish Texture Metal Ceiling used in the church illustrated. Send for the Milcor book showing the variety of appropriate patterns. Gladly will we help to estimate cost.

MILCOR STEEL COMPANY

(formerly Milwaukee Corrugating Co., Milwaukee, Wis. and The Eller Manufacturing Co., Canton, Ohio)

Main Offices: 1449 Burnham Street, Milwaukee, Wis.

Plants at Milwaukee, Wis., Canton, Ohio, La Crosse, Wis., Chicago, Ill. and Kansas City, Mo.

Sales Offices: New York, 418 Pershing Square Building; Boston, Mass., 726 Little Building; Atlanta, Ga., 207 Bona Allen Building; Minneapolis, Minn., 642 Builders Exchange Building; Little Rock, Ark., 104 W. Markham Street

MILCOR PRODUCTS

TABLE of CONTENTS

AUGUST 1930

Thinking Ahead Articles

| | |
|---|-----|
| The Hymphonic Sermon—James W. Sells..... | 849 |
| Starting the Prayer Meeting Off Right—A. L. Goodrich..... | 853 |
| The 16 mm in a Rural Church (Prize Letter)..... | 873 |
| When Churches Marry—R. C. Ballard..... | 859 |
| Interdenominational Communion Service..... | 863 |
| Sunday Calendar for the Small Church—D. Andrew Hovey.. | 865 |
| Appealing Plans for Sunday Evening—Charles R. Banning.. | 868 |
| Decision Day Consecration Service | 891 |

Church Administration

| | |
|---|-------------------------------------|
| The Art of Appreciation—Bolton Lake | 866 |
| A Miniature Chapel | 902 |
| Federal Council and Public Affairs..... | 891-892-893-894 |
| Dollar Tips | 848-854-875-878-881-886-887-900-903 |
| Methods in Brief | 898 |
| Ask Dr. Beaven | |

Special Summer Fiction

| | |
|--|-----|
| Fame for Mr. Beatty—James Norman Hall..... | 851 |
|--|-----|

Of World Interest

| | |
|---|-----|
| Mahatma Gandhi and the Indian Crisis—Frank H. Ballard.. | 847 |
| European Churches and European Hatred—Henry H. Barstow | 876 |

The Preacher

| | |
|---|-----|
| The Ministry and the Man—J. W. G. Ward | 855 |
| The Ministers' Exchange | 874 |
| Dr. Jefferson Retires | 874 |
| Pastor and Workmen's Compensation—Arthur L. H. Street.. | 896 |

Homiletic Material

| | |
|---|-----|
| The Pastor Says—John Andrew Holmes..... | 846 |
| Illustrative Diamonds | 872 |
| The Cure for Care—Harry Burton Boyd | |
| Uncle Bobby's Watch (Children's Sermon)—Neil Crawford.. | |

| | |
|--------------------------|---------------------|
| Book Broadcastings | 882-883-884-885-886 |
|--------------------------|---------------------|

Editorials

| | |
|--|-----|
| A Bishop Leaps from Ecclesiasticism—A Contested Postulate —Britons the Better Preachers?—Pacifists May Become Citizens | 880 |
|--|-----|

The Editor's Drawer

Church Management in England

Our English readers, and others, will be interested in an announcement to be made that beginning this autumn *Church Management* subscriptions may be secured through the *Christian World* in London. The arrangement for British distribution followed a brief but intensive personal study of the church situation there.

Religion in England is not as low as many of its supporters seem to think. Congregations on the whole are better than in the United States. But the church in England faces an unprecedented situation which it is not organized to meet. As the result income is very low with most churches.

Sensible organization to develop the financial resources of the parish will give new hope and life to the tired minister. Many *Church Management* readers now serving churches in England testify to the value of the magazine. Hundreds more will join that small group of subscribers within the next twelve months.

WILLIAM H. LEACH.



TERMS OF SUBSCRIPTION—Price per copy, 25 cents. Subscription One Year \$2.50 where United States domestic rate applies. Postage to Canada 25c per year additional. Foreign countries 50c per year additional.

CHANGE OF ADDRESS—Always give both old and new addresses when requesting change for mailing.

MANUSCRIPTS—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.



CHURCH MANAGEMENT Published Monthly by CHURCH WORLD PRESS, Inc.
Auditorium Building, East Sixth at St. Clair, Cleveland, Ohio

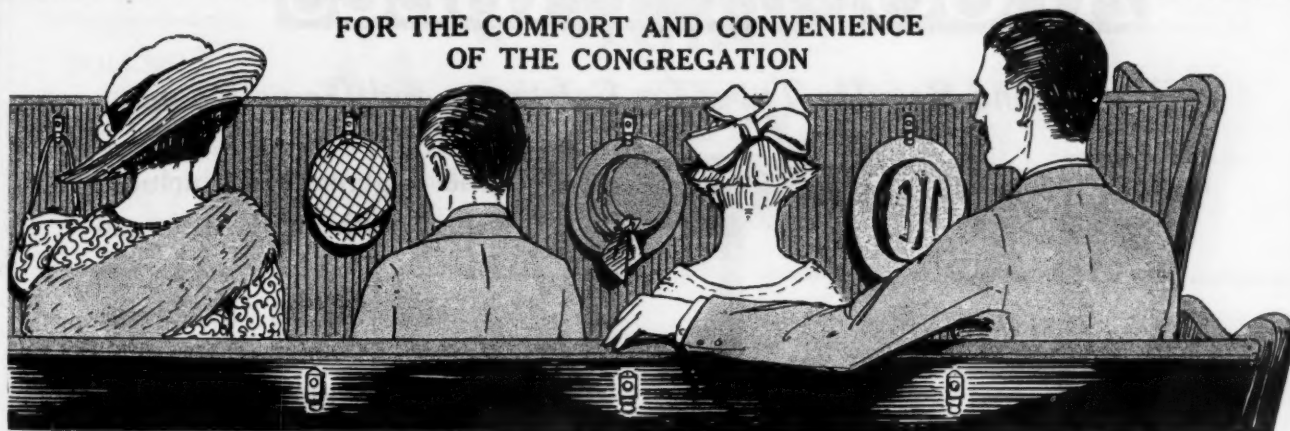
Entered, as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the Act of March 3, 1879.

William H. Leach—Editor-in-Chief

Edward E. Buckow—Business Manager

Printed in Cleveland, Ohio, U. S. A., by the Evangelical Press

HAT HOLDERS CAN BE PROVIDED—WITHOUT COST TO THE CHURCH FOR THE COMFORT AND CONVENIENCE OF THE CONGREGATION



DENNING MFG. COMPANY, 1781 EAST 87th STREET, CLEVELAND, OHIO
Producers of Fixtures for Pews

ENVELOPE HOLDERS—COMMUNION CUP HOLDERS—HAT HOLDERS

CENTRAL UNIVERSITY INCORPORATED September 23, 1896

Offers unique facilities to advanced students for the prosecution of studies in Mathematics, Literature, History, Philosophy, Sociology, Theology, Religious Education, and similar subjects. Ministers—or others who may be interested are invited to write for Announcement of courses for Home Study, leading to degrees. The constant aim of the institution is the development of the intellectual and moral forces inherent in every individual to the end that such patron may go forth more

fully equipped for his or her work. With this object in view special courses are carefully planned for the purpose of supplying the particular instruction that will prove the greatest advantage to the student in his profession. Our students are found in every state and many foreign countries. Distance no obstacle; earnest application is all that is necessary to insure success. Strongly endorsed by leading clergymen and thinkers. Address

CENTRAL UNIVERSITY (Dept. C.) Irvington, Indianapolis, Indiana, U.S.A.

REUTER ORGANS

Created with the love, devotion and skill that bring out beauty of tone.

Our organs are custom built to suit the requirements of either the modest church or the great auditorium.

Write for Catalog.
THE REUTER ORGAN CO.
LAWRENCE, KANSAS

TRAVEL via LAKE ERIE

LET THE C & B LINE be your host between Cleveland and Buffalo or Cleveland and Port Stanley, Canada.

Beautiful scenery. Comfortable staterooms, luxurious cabins, wide decks. Excellent dining room service and courteous attendants. Music and dancing on the Great Ship "SEEANDBEE".

Autoists, save a day C & B Line way. Avoid miles and miles of congested roadway and rest while you travel.

Cleveland—Buffalo Division
Steamers each way, every night, leaving at 9:00 p.m.; arriving 7:30 a.m. (E.S.T.) April 15th to Nov. 15th. Fare \$5.00 one way; \$8.50 round trip. Autos carried \$6.50 and up.

Cleveland—Port Stanley, Canadian Division
Steamer leaves Cleveland at midnight, arriving at Port Stanley, 6:00 a.m.; returning, leaves Port Stanley, 4:30 p.m. arriving at Cleveland, 9:30 p.m. (E.S.T.) June 20th to Sept. 6th. Fare \$3.00 one way; \$5.00 round trip. Autos carried \$4.50 and up.

Write for details on Triangle, Circle and All Expense Tours; also 1930 Cruise de Luxe to Chicago via Sault Ste. Marie. Ask for free Auto Map and Folder No. 26

THE CLEVELAND AND BUFFALO TRANSIT COMPANY
Cleveland, Ohio — Buffalo, N. Y.
Times Bldg., New York City

MITE BOXES

For missionary and special offerings. Catalogue free. Samples of various styles sent on receipt of 25 cents.

Edwards Folding Box Co.
Manufacturers of Folding Paper Boxes of All Kinds.
25 N. 6th St., Philadelphia

10¢ Standard Glass Lantern Slides

Film Slides 5c each

HOLLEY INSTITUTE of VISUAL INSTRUCTION
Provident Bank Building, Cincinnati, Ohio

For the BEST in **SONG Books**

Write **HOPE PUBL. CO.**
CHICAGO
5709 WEST LAKE STREET

ESTD. 1892

ALGOMA TABLES

Folding and Regular Types for Cafeterias and Game Rooms



STYLE NO. 650

Stock Sizes

30x72 30x84 30x96

Height—30"

The Algoma Line includes tables with RUBBER and LINOLEUM TOPS—Serving Stands—Magazine Racks—Benches, etc. The rigid, durable construction assures long service under hard usage.

Write for full information

WILLIAM H. WARK, Agent

Sales Office: 1410 SOUTH WABASH AVENUE, CHICAGO

ALGOMA WOOD PRODUCTS CO.

FACTORY, ALGOMA, WIS.



CHOIR and GOWNS PULIT

Draperies, Hangings, Bookmarks, Embroidery Work, etc. Fine materials and workmanship at surprisingly low prices. State what is needed. Catalog and samples FREE.

DeMoulin Bros. & Co.
1161 So. 4th St.
Greenville, Ill.

The Pastor Says

By John Andrew Holmes

A prophet is a man who enjoys much well-earned popularity among his neighbors' great-grandchildren.

The reason why the Scripture speaks of a certain crowded way as leading to destruction is that those who travel it do not obey the traffic regulations.

A declaration of war is a verdict of a jury by a bare majority without hearing both sides that a million innocent young men shall be put to death.

Speaking of statistics, the papers record the deaths of about 500 great men a year, but they do not mention the birth of any.

Sometimes a minister who has neither education nor character is an unqualified success.

Those who still hold that matter is indestructible have never seen a Scotchman persevere to the end with a chew of gum.

It may be that young people do not attend church as much as they ought, but recently I was present at a baptismal service where there was quite a sprinkling of children.

Body: "I must work on Sunday in order to eat." Soul: "If for your sake I fast six days, cannot you fast one for mine?"

We used to get our exercise by taking it in person, but now we hear it over the radio from a man employed to watch it for us.



MOVIE EQUIPMENT. Most complete Stock in the U. S. Both New and Factory Rebuilt Moving Picture Machines, Screens, Booths, Opera Chairs, Spotlights, Stereopticons, Film Cabinets, Portable Projectors, M. P. Cameras, Generator Sets, Reflecting Arc Lamps, Carbons, Tickets, Mazda Lamps and Supplies. Send for Free Catalogue "G."

MOVIE SUPPLY COMPANY
844 Wabash Ave., Chicago

Folding Chairs for Churches

Royal Lifetime Chairs

Extremely comfortable saddle-shaped seats, silent rubber or glider feet, "never-stick" features, 4 chairs fold to only 6 inches. Write for catalog and prices.

ROYAL METAL MFG. CO., 1144 S. Michigan Ave., Chicago, Ill.

A WHOLE YEAR FOR \$1.00!

THE ILLUSTRATOR

Makes Sunday School Teaching Interesting

Unequaled for half century. Great leaders commend it.

Sample copy free

THE ILLUSTRATOR, 158 Fifth Ave., New York

MONEY MAKING PLANS FOR YOUR CHURCH

Three thousand Paper Napkins. Carry \$75.00 to \$100.00 worth of advertisements and cost you only \$24.00.

Sunshine Stationery sells at 50 cents. Costs you only \$3.00 per dozen packages.

You make a big profit by selling our Christmas cards. Sample box of 24 cards and folders for 60c.

Publish a Church Calendar or Church Directory and pay for it with advertisements, and make \$50.00 to \$100.00 besides.

Write for descriptive circulars or send us the name of the president of your Ladies' Aid Society.

Our 88 page catalogue of printed specialties for churches is yours for the asking.

The Woolverton Printing Co.

Cedar Falls, Iowa

25,000 CHURCHES USE

OSTERMOOR

CUSHIONS.

BUILT - NOT STUFFED.

Illustrated Booklet and Samples Free

Old Cushions renovated and recovered equal to new
Ostermoor & Co., Inc., 116 Elizabeth St. N.Y., Dept. G

VOLUME VI
NUMBER 11

CHURCH MANAGEMENT

A Journal of Homiletics and Parish Administration
Edited by WILLIAM H. LEACH

AUGUST
1930

Mahatma Gandhi And The Indian Crisis

By Frank H. Ballard of Bristol

Our British correspondent gives an English point of view of the Indian situation. He dissects the character of Gandhi, showing the Christian and non-Christian elements in his personality. This letter will be especially helpful to Americans trying to think through the perplexing situation.

I WANT to say as a first word this month that I am very glad that the editor set me writing these British columns for "Church Management". It has made me take a keener interest in the thought and activities of my own country and made me sum up my own impressions of these strange and baffling times. Letter writing is almost a lost art, and I suspect that few people find time to keep diaries. These gentle occupations are crowded out by multitudinous engagements, with the result that one more opportunity of taking our bearings has been lost. But to write these columns monthly is to realize that one cannot compete with the secular journalist who picks up news today and has it printed in New York tomorrow. What I write may seem out of date by the time it is read in American studies. For example, last month I wrote about Dr. Bridges' "Testament of Beauty", but before my lines had crossed the Atlantic he had crossed the great Divide and all our papers were printing obituary notices. One can only hope that what is a loss in one way may be a gain in another, and that my readers will think these paragraphs worthy in a place beside the cables of their daily newspapers.

I am introducing myself now in this manner because I intend to write about India, fully conscious though I am that in a few weeks my words may have nothing but historic interest. By July all may be quiet on that Eastern Front or the disturbances of today may have developed into a mighty upheaval. No one can predict the future. But I must

explain that I am writing shortly after the arrest of Gandhi when all England and, I suppose, half the world is waiting patiently for the report of the Simon Commission.

It is difficult to write of Gandhi who is referred to sometimes with unqualified admiration and sometimes with disgust. He is 60 years of age and has had a stormy career. As a youth he studied at London University College and was called to the Bar. (Let it be noted that England has never denied the privileges of education to India but has frankly opened her scientific, historical and philosophical storehouses for the enlightenment of the nations!) After practising for a short time in Bombay he went to South Africa where he championed the cause of Indian settlers. He sacrificed income and professional prospects and set himself to organize his compatriots on Tolstolian lines. He was imprisoned more than once and knew what it was to be set upon by angry mobs, but nothing distracted him from his policy of resistance without violence. At last the worst injustices against which he had striven were removed and he returned to India. But it was not long before he was in conflict with the government of India. He started a movement of non-cooperation which led to results that shocked him. It is one thing to call upon the people to boycott the government service and courts of law, to surrender public offices and withdraw children from schools, to refuse foreign goods and adopt the spinning-wheel as an emblem: it is another

thing to keep the passions of the people to the prescribed programme. There were outrages that Gandhi could not defend and for which he did self-inflicted penance. He did not shrink from fasts, so prolonged, that his life was endangered, and by this weapon of suffering—one of the weapons in which he does believe—he brought the people back to order. He was later arrested by the government, pleaded guilty, accepted full responsibility, and asked for the highest penalty that could be inflicted by the law. At the same time he argued that there is a higher tribunal before which he was guiltless, and by the dictates of that higher law he had but done his duty. He ended his defense by declaring that British connection with India had made his country more helpless than ever she was before, and concluded thus: "I have no doubt whatsoever that both England and the town dwellers in India will have to answer, if there is a God above, for their crime against humanity which is perhaps unequalled in history."

In parenthesis let me say that it is a comfort to my essentially English heart to find that the best American observers do not agree with that statement. It is enough to refer to Daniel Johnson Fleming's "Building with India" and the addresses of Dr. John R. Mott, though many others might be named. Only last week I was sitting at the feet of Dr. Mott who spoke at some length on British rule in India and he did not conceal his views. And he *knows*, if anyone does. (I should like to pay a

humble tribute to Dr. Mott's great services to us during his recent visit, but I must not digress further even for so pleasant a theme.)

To return to Gandhi. Without doubt he is one of the most remarkable personalities of our times, a challenge both to our understanding and our methods. His own people have given him the title of Mahatma, which means Great Soul. Many Europeans, including some of our best missionaries, speak enthusiastically of his character even where they are critical of his methods. C. F. Andrews who has written many books on India says that to read the trial scene of Mahatma Gandhi is to have one's thought turned to incidents in the life of Jesus Himself. He tells us how when he questioned him about his proposed action Gandhi replied: "The great example of history, exemplifying all that I imply 'non-cooperation with evil' is Christ". We hear of him giving lectures to his followers on the Sermon on the Mount, stressing every time the idea that they are to suffer and not to strike. A friend of mine writes: "Mr. Gandhi rarely says anything without striking some chord of response in the Christian mind." And similar verdicts can be repeated from many sources.

It is obvious that we should hesitate to sit in judgment upon this unusual character and what I have now to write I put down very tentatively. Nevertheless, it should be pointed out that one may repeat the methods of Christ without the spirit of Christ. Or one may take the way of the Master only so far as that way coincides with inclination or policy and thus vitiate the whole. Moreover, it is a proverb that the corruption of the best is the worst. One can so caricature the teaching of Jesus that it becomes what Nietzsche called it—slave morality. Nietzsche glorified the proud and masterful man and insisted on the elimination of the weak and the degenerate. "The weak and the blotted shall perish," he exclaimed. "They ought even to be helped to perish." This is the antithesis of Christianity. I believe that it is bad science and bad philosophy as well as antithetical to the Gospel. Yet I must confess that somehow Gandhi gives me a sneaking sympathy with the better elements in Nietzsche's teaching. It may be an Anglo-Saxon prejudice but I feel that some of the German's ravings which are pointless when applied to pure Christianity are not pointless when applied to Gandhi. And I am not impressed when Indian papers compare Gandhi's pilgrimage to the coast to break the salt-laws to the pilgrimage of Christ to the Cross.

But we must not be satisfied with a vague feeling of difference. We must ask the reason for it. And several things emerge which must not be en-

larged upon here. One is that Jesus refused the rôle of political reformer: Gandhi accepts it. Jesus refused the methods and spirit of political reform because it was not fundamental enough. Gandhi in accepting the way of politics limits himself. And a host of his friends who admire his personality criticise his political sagacity. Allied to this is a contrast between the amazing patience of Jesus and the impatience of Gandhi. Jesus set His face against short cuts: Gandhi believes in them. But it is more than patience versus impatience. It is reasonableness versus fanaticism. I am tempted to quote at some length here from Mr. J. D. M. Rorke's admirable book "In Search of a Personal Creed," but I satisfy myself with this: "One of the last things that people sometimes realize about Jesus is that you can depend on Him in any situation, not only for the loftiest judgment, but for the most completely sane and workable and fruitful judgment too." No one could say that about Gandhi. But the most noticeable difference has yet to be named. One reason why Jesus was crucified was because His Gospel

ran counter to the intense nationalism of His people. That old dispute is still one of the chief disputes of men and India is what Dr. Mott calls "a hot-spot". Gandhi may have many things said in his favor but certainly he does not stand on Christ's side in this matter. He stands at the head of a national movement proclaiming nationalism with every breath.

I have paid Gandhi a great tribute in making this comparison and I am not unconscious that some Christian readers may object to the manner of it. I can only say that I did not know how else to counter the extravagant things said in the Mahatma's praise. And if he comes badly out of the comparison it is only what the rest of us do. Indeed, this discussion casts a stronger light upon the uniqueness and supremacy of Jesus than it does upon the present condition of India. Jesus is the incomparable One.

And India, from all accounts, is beginning to acknowledge this, Dr. Mott assures us that the name of Jesus is revered there as never before. What

(Now Turn to Page 854)

Messenger Corps



Here is an idea worth using. It is the Church Messenger Corps of the First Baptist Church, Madera, California, C. T. Axworthy, pastor. The corps, which is well organized, carries all church announcements to every home in the parish within a few hours. The result is personal interest on the part of the boys and the saving of the cost of postage. The boys have regular routes and travel by twos.

The Hymnphonic Sermon

By James W. Sells, Summit, Mississippi

THE writer of Ecclesiastes is the authority for the statement "There is no new thing under the sun"; however, Emerson in his essay on "*Quotation and Originality*" says "The divine resides in the new."

This method of sermonizing does not claim to be new, neither does it profess to be divine. It does make a definite attempt to seek a different avenue through which the appeal to worship may be made more pronounced and the minister have access to the emotions through another route. This is not a sentimental method, neither does it smack of sensationalism. It may be as dignified as the ancient hymns and as appealing as a symphony.

It is an attempt to find values for sermonizing in that with which the people are familiar and then to build on these values. If some day it becomes possible to use the five senses in making an appeal for higher living preaching may be made easier. But with the use of two senses doubtful and at least unhandy to many who have not access to films and their accessories, it is necessary to fall back on the appeal to the ear. If this appeal through sound can be intensified the object is accomplished.

All great inventions and so called scientific discoveries are just adaptations of known facts to other known facts and the synthesis of this knowledge. This method is not an invention, neither is it a discovery; it is, however, a synthesis of present and proved methods of preaching.

The thesis of this method is the sermon, the antithesis is a hymn or several hymns, and the synthesis is what Dr. William L. Stidger would call a Hymnphonic Sermon. It is a combination of a regular sermon and the hymns but is one that is built around the hymns. The skeptic will readily scoff: that is an old idea. True. But the newness lies in finding the sermon content in the hymns and preaching that sermon to the music of the hymns. This makes a double appeal to the listener. There is the appeal of the reasoning and logic of the sermon to the intellect and that of the music to the recollections buried deep in memory's storehouse and associated with the hymn.

The first night this method was used in a small church in the far south a trouper of many years' experience on the legitimate stage chanced to be in the

When is a minister justified in experimenting and pioneering in an effort to make his services more attractive? This question has puzzled many. There is no dogmatic answer to it. But it is probably safe to say that when the old ways seem to have lost their vigor and appeal that any prophet may feel the courage to try new paths and to present his spiritual truths in new ways. The author of this article gives one method which is successfully working in his church. We know many other churches approximating this method.

choir. The sermon was introduced in the usual way, but when the music was introduced into the message, this former actor said he had never been gripped in such a forceful way by any method of preaching.

The method is as follows: Select your theme, the cross for instance. Then choose several hymns, such as "In the Cross of Christ I Glory," "I Am Coming to the Cross," "Alas, and Did My Saviour Bleed," "Jesus, I My Cross Have Taken," and "Jesus, Keep Me Near the Cross." Study these hymns, see what message is contained in them that can be used in the sermon. Then take your copy of "*The Hymns and Hymn Writers of the Church*" and study the background of each hymn: who is the writer, when was it written, under what circumstances was it composed? Note any particular incident connected with the writing of the hymn. Now you are ready to begin writing the sermon.

Use your usual method of introduction, be it explanation of the theme or the portrayal of the historical setting of the text, but let it introduce the subject. When you begin on "Firstly" you may, if you wish, repeat the historical setting of the first hymn, and then read the hymn. As you begin reading the organist or pianist begins playing very softly the music to the hymn. The music is continued until you have finished the discussion of the hymn. There is no further music until after you have finished the historical background of the second hymn, and as you begin reading this hymn the music is played by the organist. And so until the conclusion is reached.

This method necessitates a definite plan for the sermon. It also necessi-

tates giving your organist a copy, not of the complete sermon, but of the outline with specific directions as to when to begin and to stop playing.

This method of hymn-sermonizing can be used readily with several hymns around one theme; it can be used with just one hymn with the music introduced as desired; or it can be used in any way which the originality of the individual preacher might suggest. The plan may be varied by the use of a musical accompaniment during the entire sermon, or with the use of music only as the climax of "firstly, secondly, and thirdly" is reached.

This hymn-sermon may be used with the piano, if yours is a small church, and prove very satisfactory, but never should it be attempted with an incompetent accompanist. It was first developed in a very small Methodist church in a small Southern town, and if the method proved satisfactory there surely it might be used elsewhere.

Below is not a complete sermon but a rather full outline, and those parts in parenthesis are to give full directions as to the timing of the musical accompaniment.

The Potent Cross

"God forbid that I should glory save in the cross of Jesus Christ." Galatians, VI: 14.

It is a far cry from the boastful man of today to the boastful man who became St. Paul. The man of today boasts of his possessions. The modern man worships at the altar of things. Tangible objects. Palpable objects. Physical they must be; ponderous of course, if possible. A materialistic people demand materialistic gods. The desire of the heart receives the adoration of the soul: the speech of the mouth eventually proclaims the shrines at which we kneel. But Saint Paul told the church at Galatia that he gloried in the cross of Christ. The God whom he saw through the radiant light emanating from the cross was the God that claimed his complete devotion.

But the semi-learned man suggests that we not pay any attention to Paul because he believes in the simple gospel of Jesus. Unless he takes Paul's testimony into consideration this man knows not whereof he speaks, for Paul was the first outstanding man to feel the force of the gospel of Jesus in his life. "The

Jesus of history to him became the Christ of experience." Paul was the first great philosopher to appropriate the truth of the paradox: the greatest force available to man is an invisible force.

This force was revealed by a relatively unimportant peasant who presented an unprepossessing figure at the close of a hectic day in Jerusalem. Nevertheless, several years later Paul, with the voices of angels sounding in his ears, wrote to the church in Galatia that he boasted only in the ignominious death on the cross of this same peasant.

Today mankind is seeking the equivalent of the cross but is trying to discover it hidden in the forces of materialism. To the quasi-scientific mind of today this cross presents a peculiar spectacle. They will believe, if they can have proof. The proof does not come to them through logic nor science but through experience only. And to those who have not known the power of this experience we want to present several witnesses who claim by valid testimony the potency of this cross.

May we not approach the explanation of the power of this cross through the experience of Sir John Bowring, an eminent English politician, statesman, foreign minister, and literary man. Though born in Exeter, England, so long ago as October, 1792, he should be heard. He translated poems from thirteen modern languages into English, thereby proving his scholarship. Though a Unitarian in faith, out of his experience he penned a most famous hymn.

(Here the pipe organ begins very softly the music to "In the Cross of Christ I Glory". The playing continues until the minister finishes his discussion of this hymn. Because he speaks rhythmically with the music and because of the tense silence the music causes in the congregation, he speaks with more feeling than usual, and the power of the music carries the message more forcefully to the hearts of the congregation.)

(Music)

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

Woes, fears overtake and annoy, hopes deceive. This is life indeed. Sir John Bowring knew whereof he spoke. With all the woes and fears of life today, is there no way out? Then he says—"Never shall the cross forsake me; lo, it glows with peace and joy." Is this power active only amid gloom?

One day light and love came to him and he found that the cross added a strange radiance and luster to the day. Bane, blessing, pain, pleasure—what strange four horsemen are these? They run the gamut of all life. These four are mysteriously sanctified by the power of the cross.

(Music Stops)

One witness is not enough, regardless of the authority with which that wit-

ness speaks. William McDonald was a Methodist minister as far back as 1870 in Brooklyn, New York, but he knew something of the needs of mankind. During a series of evangelistic services in that year he sought a medium of self-expression for those seekers of salvation which was not time-worn. Failing to find one, he wrote a hymn to meet this need. This hymn came from the depths of experience and necessity. It was first sung in a camp meeting in Hamilton, Massachusetts, on June 22, 1870.

(Organ Begins Music of This Hymn)

I am coming to the cross,
I am poor and weak and blind,
I am counting all but dross,
I shall full salvation find.

As Goodspeed's translation has it, "Blessed are the humble minded, for they will possess the land." Humility of heart is needed today. Nay, it is absolutely necessary as we approach the cross. Many people are ignorant of the potency of this cross because of their pride. This hymn stresses humility. It is a song of complete consecration which has led thousands to trust in Him and His cross. The church-loved hymn tells Him, He will meet us and cleanse from the story—"Humbly at thy cross I bow." And when we come humbly, trusting in all sin.

(Music to This Hymn Stops)

For a further understanding of the power of the cross we turn to the founder of English hymnody—Isaac Watts who was born in Southampton, England, July 17th, 1674. In church one day Isaac rebuked the elders of his father's parish for the silly doggerel they sang for hymns. The rebuke went home and was met with a sharp request to quit criticising or furnish better hymns. Resolving to do so young Watts began writing hymns and consequently is known today as the father of English hymnody. This one hymn of his is credited with influencing more people in their decision to trust in the power of the cross than any other.

(Organ Begins Music of This Hymn)

Alas and did my Saviour bleed,
And did my Sovereign die?
Would He devote that sacred head
For such a worm as I?

He continues: "Was it for crimes that I have done?" Have you committed any crimes that have permanently estranged you from the Father's love and care?

Fanny Crosby, herself a famous hymn writer, testifies that it was this hymn that in November, 1850, in the old 30th Street church in New York City pointed her the way to the cross. As she says, it had seemed to her that the burden of sin could not be lifted. Then the message of this hymn touched her and she seemed to hear angel voices, as it were,

singing "Here, Lord, I give myself to Thee, 'Tis all that I can do." Acting on the impulse engendered by the words of the hymn she gave herself to Him, and her soul was flooded as with celestial light.

(Music Stops)

The last witness as to the pulling power of the cross is now called. Henry F. Lyte had been an ordained clergyman of the Established Church in England for three years when in 1818 he spent several days at the bedside of a fellow clergyman, and at his death saw his sweet trust in and fellowship with the Master. Lyte as a result of this experience became truly converted. And from this conversion came the following testimony as to the power of the cross:

(Organ Music Begins)

Jesus, I my cross have taken,
All to leave and follow thee;
Destitute, despised, forsaken,
Thou from hence, my all shalt be.

Henry Ward Beecher says that the incident that led to the writing of this hymn had to do with a family whom Lyte knew. Among the members of this family was a young daughter for whom the mother had high social ambitions. Because of her acceptance of Christ as her guide and her refusal to betray the cross of her Master, the daughter was turned from her home and disowned. She, then, like many others after her could rightly say: "Destitute, despised, forsaken, Thou from hence my all shalt be."

And the power of this cross—It will change a life, transform a character. It will remake the personality so that that which one once loved he now despises, and that which he once despised, he now loves. The power of this cross lies not in the fibre and strength of wood, but in what it represents; a broken hearted Father revealing his love to his children through his only Son.

(Music Stops)

It is a cross of courage, yet a cross of humility. It is a powerful cross, yet the emblem of weakness. It is God speaking through this symbol to your soul and mine that we turn from a life of sin and follow him. Even as He said: "If any man would come after me, let him deny himself, take up his cross, and follow me."

(Music of Following Hymn Begins)

May we not close this service with a meditation from one of Fanny Crosby's own hymns:

Jesus, keep me near the cross,
There a precious fountain,
Free to all, a healing stream,
Flows from Calvary's mountain.

Near the Cross I'll watch and wait,
Hoping, trusting, ever,
Till I reach the golden strand,
Just beyond the river.

(Prayer while music continues)

(Music Softly and Quietly Fades Out)

Fame For Mr. Beatty

By James Norman Hall

WILLIAM C. DOW and Company, wholesale drygoods merchants, occupied a fourteen story building covering half the block between Commercial and East River streets. The business offices of the firm were on the fourth floor. Here were to be found the sales manager with his staff, the manager of imports with his, the advertising manager with his. The remainder of the fourth floor, considerably more than half of it, was taken up by the accounting department, a miniature city laid out in orderly, rectangular fashion, with narrow passageways for streets and wire cages for houses, each of them six feet by six, each of them with its occupants. In one of the cages farthest from the main corridor was a man who had been in the employ of the Dow Company for more than twenty years. His name was Herbert Beatty.

It would be difficult to describe Mr. Beatty in any vivid manner. To say that he was quietly dressed, that his linen was immaculate and his boots carefully polished, is not to distinguish him from thousands of other self-respecting bookkeepers. Observing him in a crowd—but this is unthinkable; the most curious observer of human nature, touching elbows with him in a crowd would not have noticed him, unless—which is equally unthinkable—Mr. Beatty had been guilty of some act of gross and unusual conduct, and even then the eccentricity would have been remembered rather than the man himself.

He was a lonely man, without close friends or any living relatives, so far as he knew, and his life flowed on from year to year in unbroken monotony. Although he spent forty-five hours

weekly in his little wire enclosure, he neither spoke nor thought of it as a cage. He entered it, six mornings out of seven, as willingly as a bee enters its hive, and much more punctually. Having dusted off his boots with a flannel cloth which he kept in a drawer, he slipped into his black alpaca office-coat. Then he marked out with a neat cross, in red ink, the date of the previous day on the calendar—two crosses on a Monday. Then he opened the ledgers in which he took such pride, and was immediately engrossed in his work. This was purely of a routine nature, as familiar to him as breathing, quite as necessary,

and almost as instinctively performed. He was rarely disturbed, had no decisions to make and was never asked for his opinion about anything.

At twelve-thirty he went out to lunch. He patronized always the same white-tiled restaurant on East River street, a large, clean, impersonal sort of place catering to the employees of the wholesale houses in the



"Thanks, Mr. Beatty, tomorrow the whole city will know your views on immigration."

vicinity. An immense sign on the wall of this restaurant read: "We serve more than three-thousand lunches daily, between the hours of twelve and two." During the past ten years Mr. Beatty himself had alone been served with that number of lunches; three-thousand lettuce sandwiches. Three-thousand pieces of custard pie, three-thousand glasses of milk. But although his order was the same summer and winter, none of the waitresses ever remembered what it was or appeared to recognize him as an old patron.

In winter he spent the whole of his lunch hour in this place reading the *Morning Post*. On fine days in summer, he would go after his

meal, to a small park near the City Hall, two blocks distant. There he would buy a bag of salted peanuts, and after eating a few of them would give the rest to the pigeons that frequented the square. They would eat out of his hand, perch on his outstretched arm, even on his head. He liked to think that they were his pigeons, and he enjoyed the moment of attention they brought him from other midday loungers in the park. When he had doled out the last of the peanuts, he dusted the salt from his fingers and sat down to enjoy his newspaper.

Mr. Beatty was one of the numberless army of men and women who have made possible the success of the modern American newspaper, whose reading is confined almost entirely to its columns. It amused him, instructed him, thought for him. He found there satisfaction for all his modest needs, spiritual and cultural. He turned first to the comic section, smiling over the adventures of Mutt and Jeff and the vicissitudes of the Gump family. These people were real to him, and he followed their fortunes closely from day to day. Next he read the editorial of Dr. Francis Crake whom he admired and respected as a philosopher of genius. Another feature of the *Morning Post* was the Enquirer's column. The enquirer sauntered daily through the streets, asking of four people, chosen more or less at random, some question of current interest. Their replies, together with a small photograph of each individual, were then printed in the column. Mr. Beatty's interest never waned in this feature of his favorite newspaper. Indeed, there was so much on every page to engage his attention that his luncheon hour passed in a flash of time. At twenty minutes past one he would leave the park and before the half-hour had struck was again at his desk and at work.

One sultry midsummer day while he was enjoying his usual noontime recreation in the park, a young man wearing horn-rimmed spectacles and with a camera slung over his shoulder sat down on the bench beside him. Mr. Beatty was not aware of this at the moment for he was in the midst of Dr. Crake's editorial for the day: "Clothes as an Index of Personality." In three short paragraphs Dr. Crake had evolved his philosophy on this subject. "Show me a man who is slovenly in his dress and I will show you one that is slovenly in his morals. A clean collar is the index of a clean mind. It matters not how modest your income, or how humble your station in life, you cannot afford to be indifferent to the appearance you present to your fellow men. Neatness pays. It is investment at compound interest in the Bank of Success, and it will bring in dividends when you least expect them." So Dr. Crake in his first paragraph. Mr.

Beatty heartily approved of these opinions and he thought, not without a touch of pride, that Dr. Crake would have approved of him.

Upon turning the page of his paper he noticed his companion on the bench. The young man nodded cordially.

"A scorcher, isn't it?" he said.

Mr. Beatty was slightly startled. It was not often that a stranger spoke to him.

"Yes, it is warm," he replied a little apologetically, as though he were somehow to blame for the heat.

"Hottest day this summer," said the young man. "What do you suppose the thermometer at the *Morning Post* building registered at noon?"

"Oh, I couldn't say. I fancy it was pretty high."

"One hundred and two in the shade; and it's hotter than that, inside. Press-room like a furnace, city-room worse. Glad I didn't have to stay there."

"Are you—do you mean that you are employed on the *Morning Post*?"

"Yes. I run what we call the Enquirer's column. You may have read it sometimes?"

"Oh, yes! Well! Isn't that remarkable! Why, I always—"

"Well, that's my job on the *Post*, or one of them. I'm supposed to be working at it now. You know, that is really why I sat down on this bench. The question for tomorrow is, 'Do you favor restricted Immigration?' When I saw you sitting here I thought, there's a man, if I'm not mistaken, who has views on this subject. Would you mind letting me have them, Mr.—but you haven't told me your name, I think?"

"Beatty. Herbert Beatty."

"Are you in business in the city?"

"Yes. I'm a bookkeeper with William C. Dow and Company."

"That's fine! We'll be glad to have a man of your profession represented in the Enquirer's column. You don't object, do you, Mr. Beatty? You know, you can tell me precisely what you think our immigration policy should be. The *Post* wishes to offer its readers the opinions of intelligent men on both sides of the question."

Never, not even in his most sanguine moments, had it occurred to Mr. Beatty that he might one day be called upon to express, publicly, his opinion of any question. Now that the opportunity had come, he was dazed, stupefied. The sound of the young man's voice came to him with a strange, far-off effect. He understood in a dream-like way that this reporter was preparing to direct the attention of a city of two million inhabitants to his, Herbert Beatty's, views upon a matter of great public concern. He watched, fascinated, while the young man drew a notebook from his pocket, slipped off the rubber band, opened it

Starting The Prayer Meeting Off Right

By A. L. Goodrich

The author of this article started his prayer meeting last fall with the usual fourteen people. In a few weeks he had two hundred. Read in this interesting article just how this growth was accomplished.

THEY say that "the proof of the pudding is in the eating thereof." Below is set forth a simple yet effective plan of building up a mid-week service that the members of Porter Memorial Baptist Church, Lexington, Ky., know will work because they have worked it. However, the plan outlined is exactly like a mule in one respect,—it won't work unless you work with it.

While away on vacation four years ago, I did some thinking concerning our prayer meetings, as we then called them. In fact, I went into conference with myself. At that time, I had had twelve years' experience as a pastor. I realize that never had I had over thirty-five people present at a prayer meeting service unless something special was planned. Also, I knew deep down in my heart that I had never deserved more than half as many as had come. For, had I ever done any honest-to-goodness preparation for a prayer meeting? My plan and the plan of many pastors is to announce on Sunday as follows:

"Don't forget our usual mid-week service next Wednesday night at seven-thirty." For, had they not come once and found the preacher unprepared, presenting a dry, uninteresting program over which he had worked maybe fifteen minutes? And are large crowds ever gotten by a mere announcement anyway?

I realized that I had never made a serious effort to get a crowd to Wednesday night service. I realized that had they come, I would have been surprised. So I then and there resolved that I would try to get a crowd and that I would then try to feed that crowd; that

I would make it so interesting that they would want to come back.

On my return, in September, I found the usual fourteen present. I handed out small blank cards, asking each one present to sign his own name at the top and under it to write the names of four people whom they would try to bring the next Wednesday night. On the following Monday two mimeographed letters went out. One went to those who were present, reminding them that they had promised to try to bring four. The other letter went to those whose names had been turned in by those present. It reminded them that Mr. So-and-so had agreed to try to bring them and wouldn't they try to come with them? The same plan was followed for a month straight. Then a lay off of a month and then the same plan over and over again. From fourteen our crowds have grown to an average of one hundred and twenty-five and sometimes we have two hundred present. Yes, it takes time to do all the letter writing, but then the inspiration of a well filled auditorium is worth the price.

A companion plan to the one mentioned above is to hold different departments responsible for the attendance. For instance, it is announced this Wednesday night that next Wednesday night the Cradle Roll Department will be responsible for the attendance. Well, that means that every Cradle Roll mother will be there with all her family, for little Mary is enrolled on the Cradle Roll and it will please her for her department to have a good attendance. The last time the Cradle Roll had charge of the attendance, while visiting

some sick who lived one and one-half miles from the church, I saw two ladies who live near the church canvassing a block, house by house. The attendance that night was one hundred and sixty-three.

All the above had been concerned with getting folks. Now a few words as to keeping them. The first thing is: don't do the same thing too often. People like variety. Just now for a few Wednesday nights we are studying the book of Galatians. The following outline is distributed:

1. Leading persons in the chapter.
2. Places.
3. Subject of chapter.
4. Leading facts.
5. Best verse.
6. Lesson from this chapter.
7. Most important lesson.

That is a simple looking outline, but you must rush to finish in forty-five minutes. Especially will number 5 and number 7 bring forth a variety of views. This brings comments from many which adds life and pep to the meeting.

For one month we plan to use a series of object sermons. We have tried them before and they always create interest.

So, after all, the art of getting and holding a crowd for Wednesday night is to work to get them, using the same methods that would be used in attracting a Sunday crowd, and after you get them, be willing to put forth enough effort to provide something interesting and profitable so that they will want to come back.

on his knee. What could he say? What were his views? Dr. Crake had dealt with this subject in one of his editorials only a few weeks before. If only he could remember what he had said, perhaps it would help him to—

Of a sudden he was conscious that the young man was speaking.

"I suppose you think there is something to be said on both sides, Mr. Beatty?"

"Oh, yes! I—you see—you have taken me

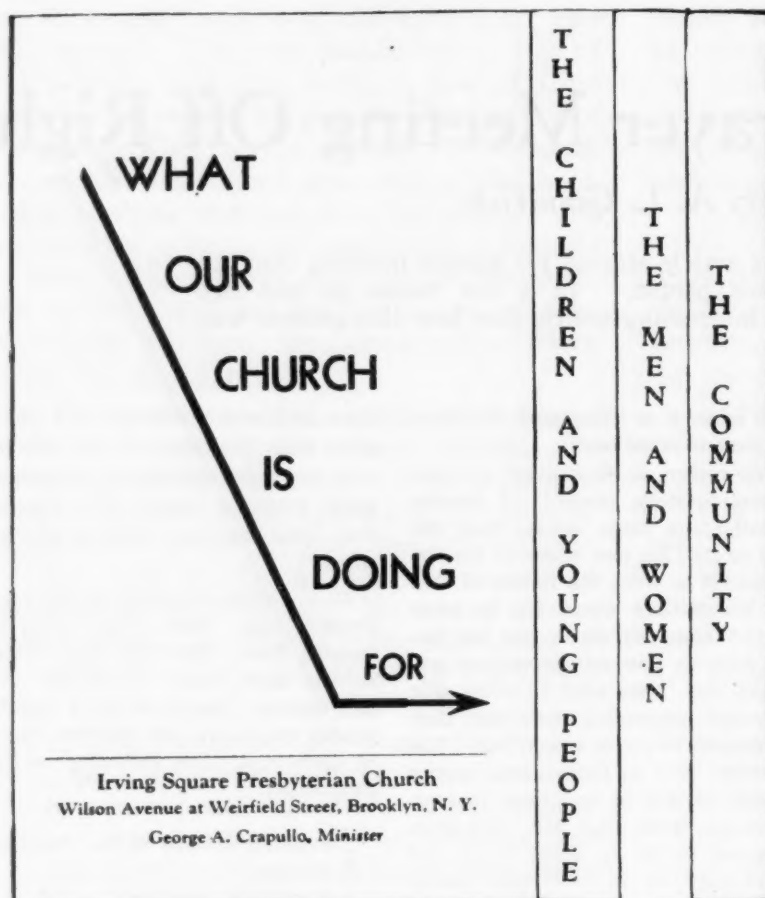
a little by surprise. One doesn't like to be too sure—I hardly know—perhaps—"

"But wouldn't it, in your opinion, be a good thing if the government were to adopt a fairly cautious restriction policy, say for the next twenty-five years?"

"Well, yes, I believe it would."

"We would know by that time where we stand, don't you think, with respect to the great foreign-born population already in America? With this

(Now Turn to Page 860)



36,000 SERVICE HOURS PER YEAR

George A. Crapullo of the Irving Square Presbyterian Church, Brooklyn, New York, produced a most attractive booklet showing the various activities of the church. It was eight pages in size with the pages uneven so that the contents of the pages were indexed on the edge. One of the interesting items was the service hours as listed. The booklet shows 20,000 service hours for youth, 16,000 service hours with adults or a total of 36,000 service hours per year. The left hand page at each index lists the activities while the right hand page gives the objectives of the activities. Mr. Crapullo may have some of these on hand he could send out in reply to inquiries but we suggest that you enclose postage with any request you might make.

logical books, that I want to write about. And there are troubles in the Church of England that I want to try to explain—especially the refusal of Bishop Barnes to institute to the perpetual curacy of St. Aidan's, Birmingham, a nominee who declined to give an assurance that he would not introduce illegal departures from the Prayer Book. But the intricacies are baffling even to an English Free Churchman and it will involve more space to explain to American readers the chief questions involved than the editor would care to give. The Lambeth Conference takes place in July and I should be a poor correspondent if I gave no report of the troubles and discussions of the Episcopal Church. References later are therefore inevitable. I do not think Bishop Barnes will be in prison when your own bishops are over here! The International Congregational Congress will also be held in July (at Bourne-mouth) so there should be no lack of news for these hospitable columns.

OUR RARE MOMENTS

The ideal pattern of our lives upon which we work through many dull and listless days is the creation of our rare moments. Such moments are also a constant source in inward strength. I have never dwelt in the mountains for any length of time. But there are memories of days in the Adirondacks and around Crawford Notch in New Hampshire, of a morning on Mont Afrique near Dijon, of a week in the Wenher Alps, which remain in my experience a perpetual fountain of renewal, and when the day's work has lost its perspective I go back in thought to some mountain crest that I have visited and look out upon my world from that point of vantage, and even as I gaze my life takes form again and my soul finds peace. So around the battlements of the Eternal City the clouds may "slowly wash again," but from some peak of experience in our rare moments we have seen the gleaming towers, and the memory of the vision lightens our load and illumines our way.

Justin W. Nixon in *An Emerging Christian Faith*; Harper & Brothers Publishers.

Mahatma Gandhi

(Continued from Page 848)

Dr. Stanley Jones says in his so popular books is too well known to need repetition. A Hindu professor of philosophy is reported to have asked Sadhu Sundar Singh what he had found in Christianity which he did not find in the religions of India and the Sadhu thought it was a sufficient reply to say "I have found Jesus Christ." "Christian sentiment," says Dr. Nicol Macnicol, "has become so widely diffused in educated India that it is scarcely realized not to be a native product."

The quotation is taken from a new book entitled "India in the Dark Wood" which deserves the attention of all Christian people. Dr. Macnicol shows us educated India groping and making some dangerous experiments. He describes the illiterate masses stirring in their sleep and the women aroused and addressing themselves to their new task. He writes fully on the Christian Church carefully distinguishing between that part which is educated and articulate and that part which is inarticulate and in bondage. He has much to say on Gandhi including this: "Mr. Gandhi has given every proof of his sincerity in seeking to help the poor and to set the outcasts free; and of the moral and religious earnestness that moves him in his campaign there cannot be a

moment's question." He has much to say on Indian nationalism. He speaks of a decay of religious faith in some quarters and adds: "With many the religion of patriotic passions has taken possession of the empty shrine and established over their emotional natures its dangerous dominion." Again: nationalism "has taken the place of religion, if, indeed, we should not rather say that it has itself become a religion." There is still a sense of brotherhood, but it is brotherhood within the nation, accepting some cases the untouchables but not accepting other races. "The gods of the old order have become the flags of national and of communal patriotism." But, in spite of it all, Christ is drawing men unto Him. The belief that Christianity has a message of deliverance draws men to it even in their darkest hour. In this period of perplexity and bewilderment in India it would be strange if there were not those who turned their eyes in this direction also. Even while the prejudices of nationalism blind and distort the vision of so many, the light that is Jesus Christ has not ceased to shine nor the graciousness of His life to win men's hearts." I hope I have quoted enough to make my readers anxious to get Dr. Macnicol's book for themselves.

* * *

There are other books, especially theo-

The Ministry And The Man

By J. W. G. Ward, Detroit, Michigan

VI. The Minister and Worship

THERE is always a grave danger in magnifying the man and minimizing his mission. While we have emphasized the function of the prophet,



J. W. G. Ward

that must not be taken as any disparagement of the other sides of his work. It certainly should not entitle him to the nauseating title of "a pulpit prince," for he remembers that his true aim is like that of the Master—"not to be ministered unto, but to minister." The fading laurels of a fugitive popularity are not for his brow; they can be left to the opportunist and the notoriety-hunter. The adulation and cheap compliments that a few old ladies of both sexes may bestow on him at the conclusion of a service may be unavoidable, but they are just as obnoxious. To be told "you were simply wonderful" clearly marks out for him the extent of his failure. The one impression he has tried to make on his people's minds was that, not he, but Jesus is wonderful. Had he succeeded, they would have been so conscious of the greatness of the Redeemer, that their hearts would have been too full to speak of it. Thus the minister, while he deserves (and not often gets) true appreciation, was never intended, as the above title might be playfully construed, to be the object of worship. Proud of its pastor, every congregation ought to be. Loyal and loving is the least he has a right to expect of it. But to focus attention on his talent for original exposition, for brilliant periods and pungent criticisms, for daring themes and dramatic delivery, is, we repeat, to magnify the messenger and to lose sight of his commission.

Possibly, in our passion for powerful preaching, with a view to its reflex action on the finances of the church by attracting large congregations, we have become victims of an obsession. The messenger is also the man of God, set apart by the divine Spirit, endowed and equipped for the all-round task entrusted to him, namely, to bring God nearer to men and men to God. We have missed this. By our crass stupidity, not to say blasphemy, we have described the items

of divine worship as "the preliminaries." To have such a lofty view of the sermon as the word of God, transmitted through His servant, is worthy indeed, for the exercises leading up to it then open up the avenues of the soul. But it must be granted that, only too often, the devotional is relegated to a place little removed from a necessary evil before the *piece de resistance*—the sermon. Is that the only thing that matters? Is it the main purpose for which men and women have gathered in the sanctuary? It certainly should not be so. The main object is that, in an atmosphere conducive to reverence, in a building architecturally designed for worship, and in that freedom from everyday affairs which the Sabbath provides, the soul is meant to meet and hold converse with its Maker. Upborn on the wings of sacred song, it is lifted high above the mists of the valley into the clear sunlight of God. In prayer, there is a realization of the solemn majesty and incomparable glory of the divine Father, where gratitude is expressed, confession of misdeeds and mistakes made, and forgiveness received. There noble ideals are fashioned again, and strength infused whereby high resolve may be translated into consistent living and Christian character. Mystical and beyond full expression in words, prayer is as real as the relatively small matters that bring a child to its mother's knee, as practical and demonstrable as the radio by which the human voice spans space, or the message intended for some friend on a liner in mid-ocean finds its destination. Above all, a new sense of the sublimity of the Godhead, of the reality of the unseen, of the surpassing worth of the eternal compared with the temporal, fill the soul. It bows surfeited with care; it rises with hope and courage renewed. It comes to the sanctuary baffled and dejected; it goes forth with the zest and enthusiasm of fadeless youth throbbing in the breast. In a word, the worshiper has communed with God, and both he and life's service have been illumined by the glory of heaven.

Exalted, almost inaccessible, through this idea of what worship should mean to the human heart, it is indisputable that that is what life needs more than ever. No matter though a man "speak with the tongues of men and of angels"

if, actually, he has not led men into the secret place of the Most High, if he has not enabled them to feel the real presence, and hear the accents of God, all he may offer them is but "vacant chaff well-meant for grain."

The prophet was God's representative to men; the true minister is also that. Yet he is more. He is man's representative before God. This, of course, may lend itself to misunderstanding and even lead to abuse. We are not suggesting, for a moment, anything priestly or sacerdotal. To many of us, the claim advanced by some to stand between the Almighty and His children, as a mediator, is repugnant in the extreme. "There is one Mediator between God and men, the man, Christ Jesus." But still, in another sense, the minister is the vehicle through which the unspoken petitions of his congregation are voiced, and through whose consecrated personality and sensitive soul, spiritual union is effected. He is called upon to render thanks for the blessings shared in common by all men—life, health and strength, a place to fill in the world, and grace to meet the obligations of the daily round; for the blessings of redemption vouchsafed through Christ, and deliverance from the evil that has lurked in the way. He must make confession of the sins of himself as well as his fellows, assured that we have all sinned and come short of God's holy will. And without presuming to pronounce absolution and the remission of sins, he yet, with his fellow-worshipers can claim the fulfilment of the divine promises. But on the other hand, it is stipulated that, by a sympathetic identification of himself with the plight of others, special supplications should be made for the sick, the aged, the bereaved and the troubled. His personal knowledge of the lives before him, as well of those encompassed by the circle of the fellowship, demands that he should interpret their needs and, as it were, by completing the circuit, bring light and power, grace and aid, to those entrusted to his care.

It is scarcely necessary to point out that this is a solemn responsibility. It requires careful thought and preparation both of the petitions and the personal life. But only too often, as we know, this side of our work is scamped or at any rate given less attention than

it deserves. There are still some men who have made their mark as original and even acceptable preachers, who yet fail lamentably in the conduct of worship. The hymns are hastily chosen, and it has ever been known (tell it not in Gath!) for the organist or choir-director to determine what they shall be, not because they are appropriate to the theme to be discussed, leading naturally up to it, and creating an atmosphere, but simply because they will "go well." The scripture may or may not bring the soul into line with the supreme object of the assembly. Even though chosen with that aim in view, it is sometimes so abominably read, without any attempt to yield its true meaning and proper emphasis, that it defeats the end in view. Again, it is just possible that, instead of being allowed to make its own impression, its meaning is obscured by sundry well-meant explanations or a running commentary that is galling to the devout. In passing, some of our seminaries might render the church inestimable service by seeing that a quiet and reverent bearing were enforced on the embryo preacher, and that he be given explicit instructions how to read the lesson.

Coming to public prayer, it must be affirmed that a few of us have still to heed the criticism Jesus made of the Pharisees of that day, who evidently intended to be heard for their much speaking. For the "long prayer" is often long, but it is not always prayer. It lacks the devotional spirit, and that true realization of what its purpose is. And what is that? Certainly not to offer suggestions or give guidance to the All-wise, nor even to convey information as to the circumstances of the time or the flock. It is rather to bring the soul into a right attitude, in which, while obeying the apostolic injunction to let our requests be made known unto God, there is also a submissive faith, a confident trust in the divine benevolence, that will mean readjustment of the heart to life and all its trials.

On this there is no need to dwell, but the main contention is surely that there must be forethought and care in this, no less than in any other department of our service. As a means of discipline, accurate expression, and avoidance of the prolix, to write out a number of forms of prayer is good. To memorize them, or even furtively to consult them in leading men's devotions is an offensive thing at best. The effects of correct preparation will come out in definiteness, simplicity, beauty of thought and diction, and that is a great advance. The crux of the matter, however, is the preparation of the man himself. The conduct of worship is the acid test of his own spirituality. Bombast, superficiality, van-

ity, objectionable as they are in any man, are a thousand times worse in the Christian minister, especially when he stands forth in his capacity as the leader of his people. And if what we have said about the responsibility entailed by that office is admitted, it follows that no man, whose own life is not right, ought to presume to address the Almighty in behalf of his fellows.

Every man needs attunement. The strings grow slack and discordant. The week has brought its reverses and cares. There has possibly been a little friction with some committee, or some one has been "delivering his soul," a classic phrase covering a bit of petty spite against the minister. It may be that morbid introspection has shaken the man's one belief in his fitness for his position. But whatever the distracting element is, it must be dealt with before Sunday comes. Personal cleansing from earth's stains, secret prayer and quiet meditation in the seclusion of the holy of holies, are the conditions of acceptable service on the morrow. Added to this, there may also be ten minutes spent with the devotional literature or the writings of one of our great mystics, like Thomas a Kempis, William Law, or Augustine. Dr. John Watson, the brilliant author and preacher, exercised an immeasurable influence through his books and sermons, but in his power to create the worshipful mood, to lift the human heart high above the clamor of life, into the clear presence of the unseen, he was masterly. We tried to ascertain the secret of this, and, as far as method went, we found it. Every Saturday evening, the sermons completed long before, and intellectual combat giving place to quiescence, he sought to prepare himself. On the morrow, notwithstanding that he was consciously imperfect as his fellows, he was to take his place before them, as a servant of Jesus Christ. Mighty influences flowing from the divine Spirit would be hindered if the channels of the minister's being were silted up. Blessings might be diverted if any trace of peevishness, weariness, or disbelief, crept into tone or look. It was, to change the figure, the harp being tuned, so that when the Master's hands should sweep the strings, not a false or uncertain note should be heard. So those evening hours were sacred to the preparation of, we repeat, not the sermons, but the soul.

Private prayer, meditation on the sacred page, turning to the pages of the past in which the saints of God have enshrined their experience, may have a salutary effect. A man feels the fellowship of kindred minds, the stimulus of great souls, and in their company all that is mean and petty becomes impossible; all that is exalted and pure exert their sway over him. He has been

breathing the pure air of the mountain peak, and as Moses of old time, when he confronts his people, it will be with a radiant face indicating the communion he has enjoyed. It will follow as a necessary consequence that, as he stands to lead the worship of his people, they will know, as he will, the sense of the Divine nearness. The babel of earth's strivings will be hushed; an air of expectancy will fill the house. Were the service to contain nothing more than this approach to and contact with the Eternal, it would be worth while. World-weary hearts would find reinforcement and strength. Eyes dim with weeping or with waiting for hopes long deferred catch a glimpse of the heavenly meaning of life, and are inspired to face it again. The disheartened and preplexed hear the echoing strains of those who have overcome, and new resolve throbs in their hearts. Is not that worth any effort in order to procure such far-reaching results?

Yet the minister has also been securing this for himself: a new atmosphere for the spoken message. Who could not preach to a congregation keenly expectant and alert? The customary look of pious resignation, of listlessness, or boredom, has been banished. There is an appetite for the Bread of Life, a hunger and thirst for righteousness that wants satisfying. And instead of the coldly critical or mildly interested, there is a marked responsiveness that the preacher soon detects. His words glow with the warmth of a consecrated heart. They are like arrows deftly winged to the mark or torches that throw their light upon the paths of daily duty. Things ordinarily remote grow near; truths that have seemed obscure or abstract become luminous with celestial meaning. And the task completed, the tender words of the benediction lingering in the soul like the fragrance of flowers, the man of God feels a new thrill of pleasurable satisfaction.

At last, he has accomplished something. He has been the means, in the divine hand, of bringing incalculable blessing to mankind, for it is not only those actually present in the sanctuary who receive benefit. As the concentric circles formed by a stone flung into a lake widen until every part is affected, so the influences set operating by the impact of one soul upon another. It is no small matter thus to fit men and women for better and more exalted service in commerce and the home, to live by worthier standards, and to commend their Lord by the tone and tenor of their lives. This is our superb privilege. And rightly to utilize the opportunities that the conduct of public worship offers, is to serve our day and generation in a way that only eternity can duly appraise.

Ministers Who Take Their Own

Judges Announce Awards In Movie Contest

MINISTERS have found the motion picture camera and projector very useful in church work. This is evident in a study of the letters submitted in the recently announced letter competition for ministers who "take their own." The judges have studied the letters and made the following award.

First award: A New Filmo Enlarger (value \$28.30) to Oscar M. Polhemus, pastor Methodist Epis-

copal Church, Contoocook, New Hampshire.

Second award: Filmo Iris Vignetter (value \$10.50) W. E. Babb, Christian Church, Girard, Kansas.

Third award: One Filmador (value \$5.00) to Herman A. Bielenberg, Christ Evangelical Lutheran Church, Oil City, Pennsylvania.

These letters give some very striking ideas of the use of the 16 mm camera and projector. The first prize letter follows herewith. The second and third will appear in the September issue.

nominal only in the fact that we are sponsoring it. In addition to the films rented, we have had a hundred feet or more of local pictures. The subjects have varied: "School Children", "Tri Kappa Clubs" (Junior Achievement), "Baby Show", "Famous Men", "Famous Folks", "Folks and Fires", etc. We have tried to catch a cross section of some phases of community life. Attendance has been good, ranging from 125 to 170. We have paid all our expenses and the expenses of a music festival, and still have a little left in the treasury. The local pictures have made this result possible, for people do like to see themselves and their loved ones.

On Monday afternoons we have shown weekly in the church vestry two or three reels suitable for children. This began in response to a request from mothers with small children who could not come out at night.

Our admission charges have been: Children in school, 10 cents; Adults, 25 cents; no family more than 75 cents.

These Saturday movies have proved to be an advantage to the community, not only in a recreational way, but in keeping youngsters off the streets and in the village itself—the proximity of Concord often tempts the young people to less helpful pursuits.

After the first month's trial, in company with the Baptist minister on Monday evenings we took our Saturday programs over to East Weare where he has an outlying church. They have worked out to his advantage there, and, as here, they have paid their expenses with some left over.

Education

At least one reel in every recreational program has been along educational lines, and at the children's matinee we have specialized in pictures of children of other lands, and animal pictures.

The main use for educational purposes has been in the church. We have secured films from our Board of Home Missions in Philadelphia, and our Board of Education in Chicago to use in promoting World Service.

During Holy Week we used motion pictures in our worship services, showing those productions by the Harmon Foundation: "The Rich Young Ruler", "Forgive us our Debts", "The Unwelcome Guest", "Christ Confounds His Critics", and another production "The Christ". There was much that could be criticized in "The Christ"; it contains many inaccuracies and Jesus is not well portrayed, but it was helpful. We used that on Easter Sunday evening. The others were used for the week-night services, and proved a decided asset. They were worshipful and inspirational, and the conception and portrayal of Jesus were excellent.

The 16 mm In A Rural Church

We live in a little New England village of some five hundred inhabitants, ten miles west of Concord, New Hampshire. We have four churches: Catholic, very small in membership; Church of the New Jerusalem, decadent, which would have died long ago but for mission funds from Boston; a Free-will Baptist Church with a rather large constituency; and our own Methodist Episcopal Church, with almost one hundred members.

Contoocook is a typical New England village with a small machine shop as the principal source of income. The people are native Americans, with comparatively small families. Few young people remain in the village after completing their High School course.

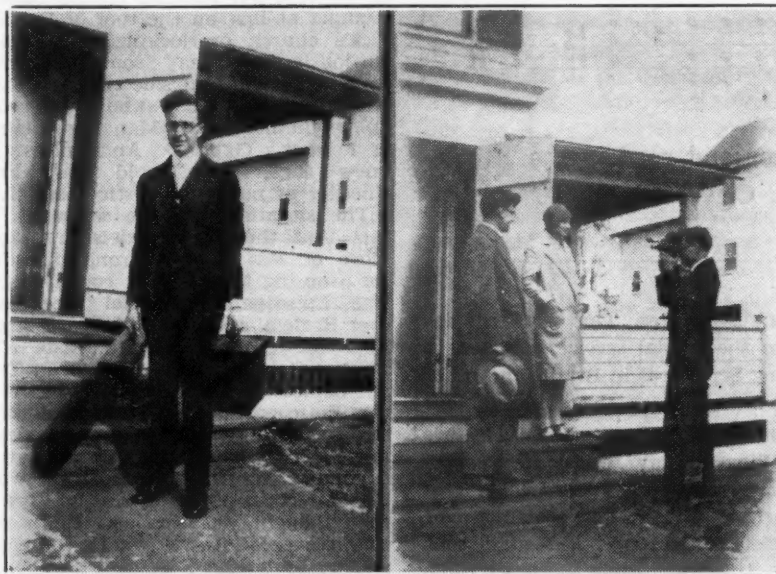
There is practically "nothing doing" along recreational lines here; so we

purchased a Bell and Howell 57E Projector, a 39 inch by 52 inch pearl bead screen, and a 70-D-6 camera and have been experimenting for the past three months in the following ways:

Recreation

Each Saturday evening we have "put on a show" in the local precinct hall. Motion pictures used to be shown in that building, but did not pay enough to be continued. Many people were at first pessimistic; but we organized a committee to try it for a month. There has been no question about continuing.

We secure films from various sources, generally seven or eight reels consisting of some feature, a comedy, and an educational reel. This is distinctly a community enterprise, and is de-



The Projector Starts on a Sick Call.

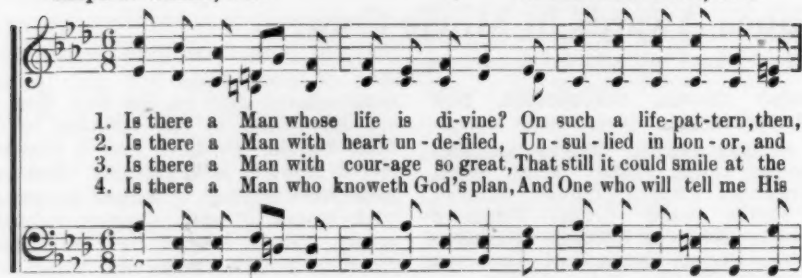
The Memory of a Happy Occasion.

If You Ask Me I'll Take You to Jesus

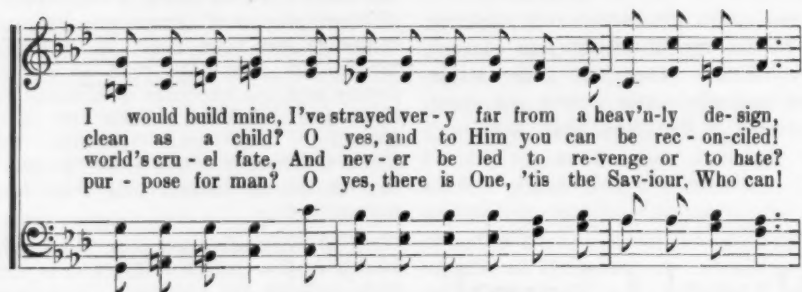
(Dedicated to K. B. Bowen)

Ralph C. Walker, 1925

William R. Peacock, 1925

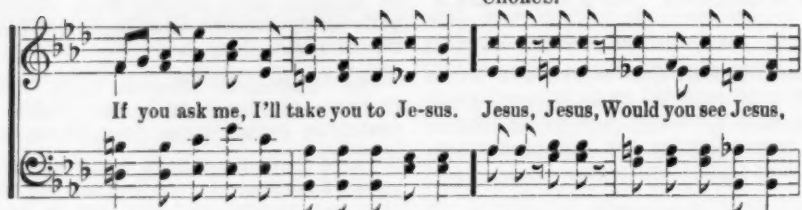


1. Is there a Man whose life is di-vine? On such a life-pat-tern, then,
2. Is there a Man with heart un-de-filed, Un-sul-lied in hon-or, and
3. Is there a Man with cour-age so great, That still it could smile at the
4. Is there a Man who knoweth God's plan, And One who will tell me His

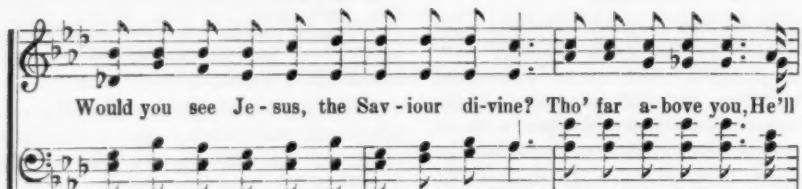


I would build mine, I've strayed ver-y far from a heav'n-ly de-sign,
clean as a child? O yes, and to Him you can be rec-on-ciled!
world's cru-el fate, And nev-er be led to re-venge or to hate?
pur- pose for man? O yes, there is One, 'tis the Sav-iour, Who can!

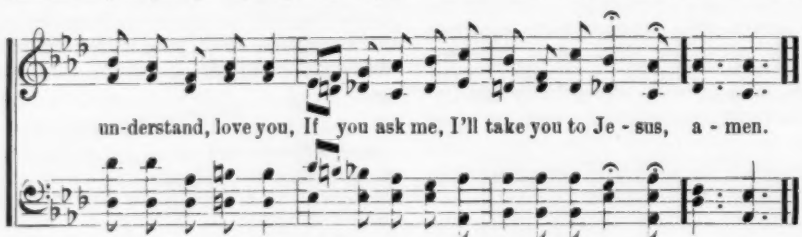
CHORUS.



If you ask me, I'll take you to Je-sus. Jesus, Jesus, Would you see Jesus,



Would you see Je-sus, the Sav-iour di-vine? Tho' far a-bove you, He'll



un-derstand, love you, If you ask me, I'll take you to Je-sus, a-men.

Copyright, 1925, by Ralph C. Walker

A Hymn written by Ralph Walker and used in the
Euclid Avenue Baptist Church, Cleveland, Ohio

"BIBLE FINDING NEW FRIENDS" (Stereopticon Lecture)

The American Bible Society has prepared a new stereopticon lecture "The Old Book Finding New Friends" which is now available to pastors and religious workers interested in the Bible. This lecture pictures in an interesting way the various steps and processes involved in translating, printing, and distrib-

uting the Scriptures. One section is devoted to the special service rendered in providing Scriptures in Braille and other systems suitable for the Blind.

Persons desiring to use this lecture and willing to pay return transportation charges may secure it free of cost from any of the agency secretaries of the society or through a request sent to the American Bible Society, Bible House, Astor Place, New York City.

UNION HEADQUARTERS IN A CHURCH

During the dressmakers' strike in New York in February the International Ladies' Garment Workers used as headquarters the auditorium and galleries of Christ Church (Presbyterian) on West 36th Street. The whole arrangement, according to Rev. Cameron Hall, the pastor, was entirely satisfactory and the unions cooperated in every way to assure the ordinary use of the building. The rest of the church's activities went on as usual and the church committee, which is composed partly of prominent members of the Brick Church on Fifth Avenue in New York, were entirely satisfied with this venture in industrial service. The pastor reports that since the strike, which was successful in establishing better conditions and reducing sweatshops in New York, other unions in addition to the dressmakers' have been using various rooms in the church building, including some four or five locals. At some of these union meetings there are present men and women, white and black. A nominal charge is made for the use of the rooms to cover expenses of light and janitor service only. Christ Church intends to continue such hospitality to the unions in its neighborhood and hopes in addition to develop more personal relations, bridging the gap between church and labor. Before the strike, the pastor and the church committee consulted James Myers, Industrial Secretary of the Federal Council of Churches, in regard to the desirability and method of such use of the church buildings, the type of union involved, and its policies and purposes, and accepted his recommendations in the matter.

A DILEMMA

On the roof of the Cathedral of St. John the Divine stands a bronze statue of the Angel Gabriel, his trumpet at his lips, ready to blow on the Resurrection Morn. For thirty years he has stood there, facing the east over Morningside Drive and Harlem, and for thirty years the people of the neighborhood have gone to bed each night, secure in the feeling that they would have ample notice of Judgment Day. But now, less than a mile from the cathedral, what do we find but another bronze Gabriel, trumpet at lips, on the roof of Dr. Fosdick's church overlooking the Hudson. Obviously this may some day mean trouble. If Morningside should hear a trumpet at dawn how would the people know whether it was Manning's Gabriel or Fosdick's Gabriel? And unless they knew that, how would they know whether or not to be bestir themselves?

The situation is made worse by the fact that the two Gabriels are facing more or less in the wrong directions for arousing their proper constituencies. The Episcopalian Gabriel faces east, over Harlem, and would be heard largely by Hebrews and colored Baptists. The Baptist Gabriel points his horn at Trinity Cemetery, and would be heard by the Episcopal dead. This dilemma, it strikes us, is a problem for some committee on Christian unity. Consider what a dreary Resurrection Morn it would be for certain people to rise up at what they thought was the last trump, only to discover that the whole thing was started by a lot of Baptists.

—The New Yorker.

When Churches Are Married

By R. C. Ballard, Hamilton, New York

When a minister has helped to unite two different fields in widely differing communities one assumes that he knows his subject. This is the experience of this author who is now the pastor of Park Church, Hamilton, New York, the seat of Colgate University.

THE strife of sectarianism through the years leading to overlapping in church work must make the Lord weary, if that be possible. If it were not so tragic in its hindrance of Kingdom building, we might suggest it appealed to His sense of humor. A light is breaking through, there is hope of a new day. Much to the credit of our age we are hearing—"Community Church"—"Federated Church" and "Church Merger." These indicate a growing conviction that narrow denominationalism is not the most efficient way to seek the answer to "Thy Kingdom Come." Such ideas point in the direction the Master called when He said, "Seek first the Kingdom." May we not refer to such plans as steps toward larger efficiency in the church such as big business and consolidated schools have made. The reluctance of the church to adopt changes to meet the needs of the hour has been a dragging brake on Christian progress. Canada has set the pace in a big way; challenging us to do likewise.

The comparatively new terms indicate three methods by which we are seeking to attain the ideal of Christian Unity. Scientific surveys and careful consideration of the "Churching Problem" have brought to our attention great unchurched areas and great over-churched areas. We have seen the poor dying rate at which some churches live and the inefficiency of many of our efforts. The cry has arisen "we must get together." This urge has grown from the bottom up until our leaders are recognizing it as a way out of great difficulties. It is indeed a process of evolution with many mistakes, problems and even some failures but this is true of every forward movement.

The independent Community Church came as a protest to denominationalism and to bring church privileges to communities which could not support several denominations. It has served well in many places, kindling enthusiasm and drawing many followers. The lack of overhead leadership soon appeared, "they were as sheep without a shepherd," a refreshing well without an outlet. They had no schools, hospitals, homes for children or aged, or missionary societies

to support. A church, like individuals, must live for others if it is to truly live. The development of Community Churches has prompted the leaders and pastors to get together in conferences which tend toward another denomination instead of eliminating the difficulty it arose to correct.

Communities struggling with the burden and inefficiency of being over-churched have found relief in two or more churches uniting under the title of Federated Church. They come together under the leadership of one pastor, in one service of worship, one church school, in the mid-week service and in social activities. The denominational identity of each group is maintained and each continues to support its denominational overhead. This divides interest, multiplies expense, emphasizes sectarianism and places difficulties in the way of young people who decide to unite with the church. "Which church will it be?" Recently the writer drove ten miles after his morning service to baptize about twenty young folks joining a Federated Church, whose pastor because of denominational influence felt he could not do it. At the termination of a pastorate there arises the question—"What brand of preacher will we have next?" It is not always easy to find the right man for either the Community or Federated Church, who is willing to step aside from his regular contacts. Notwithstanding these difficulties the Community Church or Federation is a step in the right direction and is far better than a struggling existence to live, calling for a waste of Home Mission money. If a careful check-up, in all denominations, were made, the amount thus spent might surprise us.

More recently the situation is being met by the merging of churches under the leadership of one of the established denominations. Miss Congregationalist becomes the bride of Mr. Methodist, taking his name, sharing his tasks, held together by Christian love they "carry on" for the Kingdom. This seems to present the most satisfactory solution for several reasons. It strengthens the forces, reduces the overhead, connects with definite leadership, furnishes an outlet for

service activity in the support of education, hospitals, homes and world missionary enterprises. Churches, like individuals, soon lose their religious vitality if they live for themselves. Such mergers are usually brought about by denominational trades within a given territory. At Geddes, South Dakota, the Congregationalists became members of the Methodist Church and with the united forces we built a splendid church under the name of Community Church, Methodist Episcopal.

At Armour, about thirty miles from Geddes, the Methodists became members of the Congregational Church, the united forces were well housed in the Congregational building. Each place is carrying a good program and denominational interests in the state have not suffered. If we are Christians before we are churchmen and our chief concern is the Kingdom among men, such marriages of churches should become more common. Another advantage of this plan is that, people whose denominational preference is not in the community, will be attracted and line up for service. Such marriages are not without difficulties and problems which only the greatest Christian love can solve. You discover folks, who are quite surprised when they learn that God is not a member of their particular Church, oftentimes they are not quite sure that they can worship in any other building.

Frequently, because of deeds with reversible clauses, church board loans and reluctant officials, there is difficulty in the transfer of property. Sometimes the label on the hymn-book or the mere form of service is a great mountain. It is truly a testing and sifting time and the pastor who attempts such leadership has no easy job, but is truly doing constructive work for the Kingdom. He will soon discover that the true and dependable workers will surmount the difficulties and with him press on toward the high calling of God in Christ Jesus. Such an undertaking makes you know the truth and beauty of "Blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven."

The world's great and crying need for the Kingdom here and now, demands a

united Protestantism to meet the forces set against the reign of Christ in the affairs of men. The brotherhood and love we profess must show itself in a union of forces if it is to capture the world. When the essentials of faith are

the same, the stranger cannot comprehend so many groups. There is so much to be done to bring the world to Christ that we cannot afford to waste time, energy or money in the mere keeping of

church, we must function. The church is but a means to an end, if better results can be obtained by discarding the machine to make a larger and better one, let us be Christian enough to do it.

Fame For Mr. Beatty

(From Page 853)

information to guide us, we could then decide what our future policy should be."

Mr. Beatty heartily agreed with this. It seemed to him a sound way of looking at the matter. The reporter made some rapid entries in his notebook, snapped on the rubber band, and clipped his pencil to his waistcoat pocket.

"Thanks very much, Mr. Beatty. You're the fourth man I've interviewed today. The views of the other three were rather extreme, both for and against restricted immigration. I'm glad to have found one man who favors moderation—a wise middle course. Now then, you'll let me take your photograph? We like to print these with the replies in the column. I'll not be ten seconds. If you'll stand there—a little more this way—Good! That will do. Snap! That's done it! Thanks once more, Mr. Beatty. Tomorrow the whole city will know your views on the immigration problem, and I'll venture to say that nine out of ten men will agree with them. Well, good-bye, I must be getting along."

Mr. Beatty was conscious of a feeling of profound relief as he entered his enclosure at the bookkeeping department. He rearranged the articles on his desk, flicked an imaginary fleck of dust from his adding-machine, and resharpened a pencil whose point had been a little blunted with use during the morning. So great was the virtue in these familiar practices, and so strong the habits of a lifetime, that he was then able to resume his work with a certain measure of calm.

But his pleasantly disquieting thoughts returned at five o'clock. They seemed to be awaiting him in the street below, and occupied his mind to the exclusion of everything else. He entered the stream of homeward-bound pedestrian traffic, letting it carry him where it would, and presently found himself in front of the *Morning Post* building. One of the plate-glass windows bore an inscription in gold lettering: "The *Morning Post*. Your Paper—Everybody's Paper. Guaranteed Circulation Over 450,000." He gazed at this for some time as he thought over the events of the day. He could recall vividly the appearance of the young reporter, and the kind of notebook he had used—opening at the end, with wide spaces between the ruled lines—and the round blue pencil with the nickel pocket-

clip. But he could not remember at all clearly the details of the interview. How long had it lasted? Five minutes? Ten minutes? Probably not more than five. The reporter had worked rapidly. . . . He had seemed pleased with his replies. . . . But just what was it he had said? . . . A circulation of four-hundred-fifty thousand! And likely twice that many people actually read the *Post*.

After his customary solitary supper, Mr. Beatty went to a moving-picture theatre for the seven-o'clock show. He returned to his lodgings at nine and went to bed. The following morning he awoke at a quarter to five, an hour before his usual time. It was impossible to sleep again, so he shaved, dressed, and went downstairs. The sky was cloudless; it would be another sweltering day. A horse-drawn milk wagon was just then making its rounds; otherwise the street was deserted.

The stationery shop where he usually bought his morning paper was not yet opened. He went on to another several blocks distant, but that too was closed. The papers had already been delivered there; they were lying on the doorstep, loosely wrapped in a brown paper cover. Mr. Beatty looked up and down the street; there was no one in view. Quickly opening his penknife he cut the cord of the parcel and drew forth a copy of the *Post*. Then he discovered that he had only a penny, a quarter, and a half-dollar in his pocket, and the price of the *Post* was three cents. He left the quarter on top of the parcel and hurried back to his lodgings where Mrs. Halleck, his landlady, was standing in the entryway.

"Good morning, Mr. Beatty! Well! You are an early bird this morning! Wherever have you been at this time of day? My! Ain't this heat awful? I don't know what's goin' to happen if we don't have some rain soon to cool things off. You got the morning paper already?"

He murmured a hasty reply, went up to his room on the third floor, and shut and locked the door. Then he opened his paper at the editorial page.

ENQUIRER'S COLUMN

Question for the day: "Do you favor Restricted Immigration?" Herbert Beatty, bookkeeper, with William C. Dow & Company, 400 Commercial street.

"One hesitates in pronouncing an opinion

The Art Of Appreciation

By Bolton Lake

THREE days after my arrival in the new charge a letter came to my desk. It contained a newspaper clipping describing the arrival of the new minister in town. Across the clipping in longhand was written "Congratulations." It was from a local insurance man and he enclosed his business card with it.

"Very decent of that fellow, whoever he is," thought I, and my heart warmed toward him. Why had he done it? I well knew the answer. He was cultivating me as a business prospect by showing a friendly interest in my success.

Happy idea! Why not worthy of application in the King's business too? No sooner had the notion struck me than I picked up the local newspaper and began a careful search. "SENIOR HONOR STUDENTS ANNOUNCED." Immediately the caption caught my eye. Four names were given of pupils who would be commencement speakers.

Checking over my membership list, I found that the valedictorian was a member of my church. I took the cue from my insurance friend, clipped the news item from the paper, wrote "Congratulations" on it, and mailed it with my card to the valedictorian.

It mattered not that I didn't know her from Eve. The following Sunday a young miss was so extra cordial as she shook my hand at the door that I inquired from some one else who she might be. Aha! It was my little valedictorian.

Folks love to be noticed in a favorable light. Pastors should never forget that

all people love to have their achievements observed. A word of simple appreciation means more to them than exaggerated flattery.

An even more important phase of the art of appreciation is the habit of saying "Thank you." By virtue of his office and of the custom of an earlier generation most preachers receive many gifts. Once in a while you meet a clergyman who receives such gifts with an air which takes much for granted. It seems to say, not "Thank you," but "Well, at last I am beginning to get what I deserve."

Rarely, if ever, is "Thank you" overworked. I believe this gospel. I tried to practice it in my first bulletin in the new charge when I put this paragraph in the church calendar:

"Rev. and Mrs. W— and Elizabeth Ann wish to express their sincere thanks to the deaconesses for food prepared upon their arrival, to the trustees for the thorough manner in which the parsonage was made ready, and to many others who by kind word and deed have made their first week in town full of pleasant personal contacts."

The insertion of this note in the church calendar brought several favorable comments.

We had a splendid Christmas candle-light service not many weeks after this. A neighboring pastor loaned a giant star with sixty candles. This and a rheostat installed by an electrician (gratis) were important factors in the success of the service. Realizing this in advance, I had a radio-mat lantern slide

made and shown during the program. Its message was:

"The Young People's Society
wishes to thank
Rev. Phillip Rose
for the loan of the star
and its sixty candles;
and
Francis Hoffman
for wiring the rheostat."

That electrician and preacher must have felt a little proud when their names were flashed on the screen before more than four hundred people. They will help me some future time, I'll wager, if occasion should arise.

A recent Sunday evening motion picture service was made doubly effective by appropriate pipe organ music. Monday morning I telephoned our organist and told her frankly how much I appreciated her part.

As I write the wife and baby are ill and in quarantine. Kind neighbors have brought all sorts of good things to our door. It means I am deluged with opportunities to practice just what I have been preaching. I shall speak, or write, or telephone "Thank you" to a good many people.

But it takes no crisis to give cause for gratitude. Never a day goes by but that the preacher can and ought to show appreciation. Is he too busy? Let me whisper a secret.

When I moved to my present charge I came from a tiny church in a tiny town to a big church in a big city. I found myself just one of more than a hundred brother pastors laboring in that city. Of that large group one minister took time from his busy day and wrote a letter of congratulation and welcome to me. Not in any official capacity was his note sent, but just in the spirit of friendliness. We were strangers and I had no claim on him. Time for appreciation? That brother minister taught me a lesson. He served the largest church in the city but *he* had time.

upon a question of such far-reaching importance, but it would seem advisable that we should now adopt a cautious well balanced policy of restriction until such time as we shall have been able to assimilate the immense foreign-born population already on our shores. Twenty-five years hence we shall have gathered sufficient data with regard to our immigration policy to enable us to decide with some measure of confidence what our future policy should be."

Mr Beatty's photograph gazing at him from the page, and the print of his own name looked so strange that he could hardly believe them his. He read the interview again, and a third and a fourth time. He had not been able to recall, before, just how he had worded his reply; he had been a little confused, of course, at the moment of the interview, and surprised at the suddenness of the question put to him by the reporter. What a faculty that young man had shown for getting immediately at the gist of his thought!

That was a reporter's business, to be sure, but this one must be a particularly gifted interviewer. His own interview had been given the place of honor at the top of the column. He now turned to the views of the others:

Morris Goldberg, haberdasher, 783 Fourth avenue.

"I don't think we've got room for any more foreigners in the United States. We ought to put the lid on tight, now. Business has been poor since the war, and there's too much competition already."

H. Dwight Crabtree, pastor, the Division Street Baptist Church.

"I often think of America as a great melting-pot where all the various splendid elements which go to make up our Democracy are being fused, and the composite type, America, made perfect in the sight of the Father of us all. No, let us not forbid them, these brothers of ours from over the seas. Let us rather say: 'Welcome, ye poor and oppressed! We have room for you and

more than room! Bask here in God's sunlight! Enjoy our opportunities! Partake of our fellowship! And may you bequeath to your children a rich heritage of health and love and beauty in this glorious land, America!"

John J. Canning, architect, 45 First National Bank building.

"This question would have been timely fifty years ago. My answer then would have been: 'I favor exclusion, not restriction.' That is my answer today."

Over his breakfast at the dairy lunch-room at the corner, Mr. Beatty again read the interviews, gaining the conviction as he compared them, that his was by far the most sensible of the four. It was pleasant to think of the thousands of men who would that day read his opinions, learn of his name—college professors, lawyers, doctors, government officials, perhaps Dr. Crake himself. He remembered now that Dr. Crake, too, had counseled moderation in dealing with the question of restricted immigration. He would be pleased to see his views upheld in the *Enquirer's* column. He could fancy him saying, "Now *there's* a man that knows what he is talking about."

The walk to the office on this memorable August morning was like a dream to him. Every newsboy at every corner seemed particularly anxious to sell him papers, and every passerby seemed to look at him with interest, with respect. He fancied several times that he had been recognized. He was almost afraid to enter the Dow building, and gave a sigh of relief when he was safe within his enclosure at the end of the corridor. He found it difficult to keep his mind on his work. The roar of traffic from the street was like a universal voice of acclaim loud with the name, Beatty—so loud, in fact, that he did not at first hear the voice of a small boy standing at the little window in front of his desk.

"Mr. Beatty! Mr. Dow wants to see you, Mr. Beatty."

"Who did you say?"

"Mr. William Dow wants to see you. He says you are to come up at once if you are not too busy."

Arriving at the fourth floor the boy who had escorted him pointed to a glazed door at the end of a passageway.

"Mr. Dow is in there," he said, and left him.

Mr. Beatty hesitated for a moment, then timidly approached the door and knocked, very gently. Receiving no reply he knocked again, a trifle more firmly.

"Come in!"

Mr. Dow was busy with his morning correspondence. He finished the dictation of a letter before looking up.

"Good morning," he said. "Yes?"

"I beg your pardon, sir. I was told that you wished to see me."

"Oh, yes. Are you Mr. Beatty? I've just been reading your little interview in the *Post*. It was yours, I believe?"

"Yes, sir. That is—"

"I rather liked your reply to that question, Mr. Beatty. I merely wanted to tell you this. But just what do you mean by 'a cautious, well-balanced policy of restriction?' How would you put it into effect, supposing you had the power?"

"Oh, I should hardly like to say, sir. I haven't thought so very much—Perhaps—"

"How would you begin? What nationalities do you think should first be restricted? Poles? Italians? Russian Jews?"

"Well, yes, perhaps the Russians—but I can't say that I am quite sure—"

Mr. Dow gave him a thoughtful appraising glance.

"How long have you been with us, Mr. Beatty?"

"Twenty years, sir, the fourteenth of last April."

His employer pursed his lips in a soundless whistle.

"Have you! As long as that? What do you think of our Accounting Department? Is it efficiently managed?"

"Why, yes, I believe so, sir. At least—that is, I am sure that you know much better than I do."

"Have you any suggestions to make as to how it might be bettered?"

"Oh, no, sir!"

Mr. Dow gazed silently out of the window for a moment.

"Well, I'm glad to have had this opportunity for a little chat with you, Mr. Beatty. That's all for the present. Thanks for coming up."

On a November afternoon, several years later, Mr. Beatty, having fed his pigeons in City Hall Park, dusted the salt from his fingers with his handkerchief, and sat down to his customary after-luncheon perusal of the *Morning Post*. It was a raw, blustery day, too chilly for comfort out of doors. He decided that hereafter he would spend his luncheon hour at the restaurant. But this was not to be. The following day he came down with an attack of bronchial pneumonia. Within a week he was dead.

Mrs. Halleck, his landlady, was genuinely sorry to lose so old and dependable a lodger, but she could not afford to let sentimental regrets interfere with re-letting at once her third-floor-front, one of the best rooms in the house. Her new lodger was a law school student, moved in immediately. She had the room all ready for him but had forgotten to remove from the wall a bit

of cardboard which hung by a string by the side of the bed. A newspaper clipping, yellow with age, was pasted on it. The young man glanced idly at it as he took it down. "One hesitates," he read, "in pronouncing an opinion on a question of such far-reaching importance, but it would seem advisable that we should now adopt—"

Whistling softly to himself, the new lodger arranged his belongings. He crumbled the piece of cardboard and threw it in the waste-paper basket. He hung a Maxfield Parrish picture in its place. The light was just right for it there.

Inter-Denominational Communion Service

FOR some years it has been the custom in Cleveland, Ohio, for an inter-denominational communion service for ministers to be held at the beginning of the New Year. Out of the experience a liturgical service has been developed which seems most satisfactory to all sects. We are reproducing the service as used.

A SCRIPTURAL SERVICE FOR THE ADMINISTRATION OF THE LORD'S SUPPER TO MINISTERS (OR MEMBERS) OF VARIOUS COMMUNIONS

HYMN (of Invocation or Devotion)

PRAYER (Either a "Free Prayer" or the reading of the Farewell Prayer of Jesus, John 17.)

HYMN (suitable for communion)

A BRIEF SERMON (This should be appropriate to the occasion, but carefully avoid controversial statements about the doctrine of the Lord's Supper, the atonement, etc. If the service is to be entirely Scriptural, the Sermon on the Mount may be read, or other devotional passages.)

THE EXHORTATION:

Dear Brethren in Christ: We are assembled to administer and to receive the Sacrament of the Lord's Supper, as commanded by our Lord Jesus Christ, saying, "This do in remembrance of me."

Our Lord also taught that in the proper understanding and observance of this Sacrament we have the assurance of eternal life, saying, "I am the bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is



my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood dwelleth in me and I in him." (John 6: 48-56.)

We are also warned, brethren, by the Apostle Paul, not to partake of this sacrament without due preparation: "Wherefore whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." (I Cor. 11: 27-29.)

Therefore, brethren, let us examine ourselves as to our faith and as to our life, both in relation to God, and in relation to our neighbor:

THE CONFESSION: (Here the minister shall ask all to stand.)

First, concerning our faith, the Scriptures declare:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." (John 3: 16.)

Brethren, if this be your faith, confess it by saying "yes."

Answer: "Yes"

Secondly, concerning our relation to God, the Scriptures declare:

"Except ye repent, ye shall all likewise perish." (Luke 13: 3.)

"Repent ye, therefore, and be converted, that your sins may be blotted out." (Acts 3: 19.)

"If we say that we have fellowship with him and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sin, we make him a liar, and his word is not in us." (I John 1: 6-10.)

Brethren, do you confess before God and man that you are guilty of sin; and do you truly repent of your sin, that God may, in accordance with His word, forgive you your sins and cleanse you from all unrighteousness? If this be your confession, attitude, and desire, confess it by saying "Yes."

Answer: "Yes"

Concerning our relation to our neighbor, the Scriptures declare:

"Thou shalt love thy neighbor as thyself." (Matt. 22: 39.)

"If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6: 14-15.)

Brethren, is it your desire and purpose henceforth, so to love your neighbor and forgive him his trespasses that you may live in good conscience toward all men, and not hinder, by an unloving or unforgiving spirit, God's forgiveness of your own sins or your own growth in grace? If so, declare it by saying "Yes".

Answer: "Yes"

Then, brethren, let us pray for the forgiveness of our sins and for the coming of Christ's kingdom in us, and in all men, as he taught us to pray, saying,

"Our Father, who art in heaven, hallowed be Thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who

TELL TRALLE

YOUR CHURCH-BUILDING TROUBLES

DR. HENRY EDWARD TRALLE, the well-known specialist in religious education and expert in the planning of church buildings, is now a member of the editorial staff of *Church Management*, and a share of his time is at the disposal of our readers.

Professional Service for Church Management Subscribers

DR. TRALLE has helped hundreds of churches of different denominations throughout America with their building projects, and his services are in constant demand. He is always able to assist a church, large or small, in obtaining a satisfactory and economical solution of its problem, both in new construction and in remodeling. His work for the most part is preliminary to and supplemental to that of the architect. He does what no architect can do, preparing the way for him and then helping him to draw plans that will provide rooms of such number and sizes and proportions and relations as will enable the church to do its work in an adequate way. He helps the church to make a survey of its possibilities and to determine in detail its needs for the next twenty years, then to obtain building plans that will adequately provide for the housing of its program of activities, bringing the committee and the congregation into a unity of thought and action.

Dr. Tralle's points of cooperation will be:

1. He will contribute occasional articles dealing with the problems of the housing of the church's program of activities.
 2. He will answer inquiries in connection with church building and equipment, giving such assistance as is possible by correspondence, and without any charge.
 3. He will make a personal visit to the church when the problem makes such visit essential, and without charge or obligation except a small pro-rata sum toward traveling expenses.
 4. He will, if necessary, make additional visits and render full consultative service.
- When retained as consultant for his full service, a definite fee is named for his work, and this is paid usually by the architect, so that his assistance costs the church nothing.

Address DR. HENRY E. TRALLE
Church Management

Auditorium Bldg.

Cleveland, Ohio

trespass against us. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. Amen."

A COMMUNION HYMN shall then be sung. (Congregation seated)

THE CONSECRATION OF THE ELEMENTS: (All standing)

"Our Lord Jesus Christ, in the night in which he was betrayed, took bread; (here the minister shall take the bread) and when he had given thanks, he brake it and gave it to his disciples, saying, Take, eat; this is my body,

which is given for you; this do in remembrance of me."

"After the same manner also he took the cup

(here the minister shall take the cup) when he had supped; and when he had given thanks, he gave it to them, saying, Drink ye all of it; this cup is the New Testament in my blood, which is shed for you, and for many, for the remission of sins; this do, as oft as ye drink it, drink in remembrance of me."

"O, Christ, Thou Lamb of God, that takest away the sin of the world,

have mercy upon us, and grant us Thy peace. Amen."

(The minister shall now ask them to be seated and announce the manner of receiving the sacrament. First he shall announce

THE COMMUNION HYMN

(Then he shall direct that deacons or ushers indicate the persons who are to come to the altar to commune first, and they shall come while the first stanza of the hymn is sung. When they have communed, the ushers shall indicate the next group, who will come forward while the second stanza is sung; and continue thus until all have communed. The organ shall play softly between the stanzas, while the sacrament is administered.)

(The ministers who administer the elements shall say the words of institution, carefully refraining from adding thereto or using any change from the Scriptural phraseology given here, which is the traditional composite text from the Gospels and I Cor. When the bread is being given, the minister who gives it shall continue to repeat

"Take, eat; this is my body, which is given for you; this do in remembrance of me"

and the one who administers the cup shall continue to repeat

"Drink ye all of it; this cup is the New Testament in my blood which is shed for you, and for many, for the remission of sins; this do, as oft as ye drink it, drink in remembrance of me"

and when each group, or "table" has communed, one of the administering ministers shall dismiss them with this benediction:

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

When all have communed, including the ministrants, the minister shall say this

PRAYER OF THANKSGIVING

We give thanks to Thee, Almighty God, for the salvation which Thou hast provided through Jesus Christ, our Lord and Saviour, and for the assurance of our own participation in this salvation which comes to us through this blessed sacrament. We thank Thee also for this opportunity of confessing publicly our faith in our common Lord, and for the privilege of this fellowship with our brethren at His altar.

Help us, we pray Thee, to consecrate ourselves anew this day, in body and soul, to Thy service. Sanctify us by Thy grace, and strengthen and preserve us in the true faith unto life everlasting, through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee, and the Holy Ghost, ever one God, world without end. Amen.

(Then shall the minister say)

THE BENEDICTION

A Sunday Calendar For The Small Church

A Minister Experiments With The Mimeograph

By D. Andrew Howey, Grandview, Iowa

PASTORS of smaller churches have often seen the attractive Sunday Calendar of their city brothers, and in envy and hopelessness have wished that they might have one. But it seems impossible in the small church. When much emphasis is being placed on the worship element in the life of the church, and the modern methods of advertising are being applied to church publicity, the city pastor may prove an inspiration to the country parson. Almost any church of fifty members or more has need of a Sunday calendar. A parish paper or monthly letter will not take its place. It is not so impossible even in the smaller church. Most ministers want it if some one would just do the mechanical work, and if some one would pay for it. One pastor paid for it and did all his own work on it for several months until his church saw the value of it and placed it in the regular budget. If the church needs it, it ought to have it; and if the pastor wants it he can have it.

The average smaller Protestant church lacks certain elements in its worship services that are gravely needed, if the worshipper is to find God. By emphasizing the sermon, other parts of the service have been neglected. No one wants the preaching of the gospel weakened in any way; it needs strengthening. But if a quiet, unified and well planned order of service leads up to, or follows the sermon, what an inspiration to the minister, and what a creator of the atmosphere of worship. To hear a minister say, "Will the collectors come forward for the baskets?", or to have a hymn announced, "Let's sing No. 247, stand" scarcely puts one in the mood for worship. The printed order of service helps all to take part in all the service without any "breaks" to announce the different parts. A calendar will not guarantee these hoped-for results, but it will make them more likely.

Does the reading of the announcements for the week help any one nearer the Kingdom? The machinery is so noticeable and noisy that the output can not be appreciated. What connection

has the announcement of a supper by the Ladies Aid, a Valentine Social for the Christian Endeavor, a meeting of the Official Board, or an all-night hike for the Boy Scouts, with the building up of the worshipful attitude, or the struggle of the soul for peace? That soul has been helped by a noble psalm, an uplifting hymn, or an inspiring prayer, does the announcement continue that helpfulness? If announcements were printed, posted, and placed in the hands of every worshipper, the beauty, the spirit, and the continuity of a worship service would not be broken, and the events of the week would be in a form that would be a home reminder for all.

The calendar may be a fine instrument for building up morale and loyalty, for answering and discussing questions, and for emphasizing the great days of the church year. The pastor has an unique opportunity to write a weekly—not weekly—editorial. Things may be written that might follow up or anticipate sermons or special occasions. They will stay with the worshipper long after the spoken word is forgotten.

When sent to homes not represented at the church service, the sick, the aged, the employed, the careless, it becomes a welcome visitor, keeping them in touch with their church. The absent, disinterested one becomes the friendly, interested member. Of course, this necessitates some kind of check-up on the Sunday attendance, but it is effort well repaid.

For many churches the printed calendar is out of the question, because of the prohibitive cost when relatively few are needed. Many substitutes for regular printer's ink have been developed. The jelly pad, the duplicator, the multigraph, the mimeograph, etc., have all come in for their share. Many calendars are "fearfully and wonderfully" made. Improvements in stencils, designs, supplies, paper, etc., are making it simpler and easier for the local church to make attractive and worthwhile calendars without the expense of a regular print shop.

The experience of one church with a Sunday calendar may be of interest to other churches that are considering the

need and possibility of such a pastor's assistant. After turning from a four weeks' experiment with printed ones, different sizes and styles of mimeographed calendars were tried. The high school gave us the privilege of using their Edison Dick Mimeograph. A two fold six page, a nine by seven four page, a four and a fourth by ten four page, a single page eight and a half by eleven and finally a six by nine four page folder were used. The last size was selected as standard. We also used some syndicated ones a trifle smaller. After one becomes accustomed to spacing, margins, and designs on a certain size, the work naturally becomes quicker and easier.

Over a period of six months, doing two hundred each week, and using syndicated ones on one Sunday each month, we averaged \$1.19 a week, or about six tenths of a cent each a week. The cost would be materially reduced if the paper were secured in larger quantities at wholesale prices. We were more or less experimenting with types of paper and different sizes, so that large quantities were impractical. This cost was part of our regular church budget, and was money well invested.

A long carriage typewriter with elite type was used to cut the stencil. The dry stencil was used. It was inserted sideways, the lines of print running the length of the stencil. (To prevent tearing or wrinkling, fold a piece of paper about two inches wide over the edge for the full length of the stencil.) If a regular length carriage machine is used, the stencil may be folded, being sure to place a heavy paper between so the type will not break through the back side of the other end of stencil. Fold on the same line as that of the finished calendar. Some suggest cutting and pasting the stencil, but the above method has proved satisfactory and quicker. Care must be used in placing the stencil in the typewriter straight, for the folding tends to make it go crooked when rolled into machine. This has been done on a portable machine with success.

Set the typewriter so the margins will correspond to that of the finished

product. In a nine by six calendar allow about one and a half inches in the center, thus making a three fourths inch margin. The space at the edge of stencil will just about make the same margin at the top and bottom of the calendar. Pages four and one will be on one stencil, and two and three on the second stencil, when all material is local. If a syndicated sheet is used, four and one will be on one stencil, making the backs, or if the syndicated material furnishes the backs, two and three will be on one stencil. Until one becomes accustomed to the spacing, margins, number of words and lines, it is best to make a complete "dummy." Then any necessary change will not spoil the stencil. There is a correction fluid that may be used for letters and words, but it would be difficult to use it to correct or change part of a page.

Ordinarily the following arrangement was used for our pages but it was varied to add surprise and interest. The color of paper was also changed occasionally for the same reason. Page one had an outline design with a poem, or prose quotation in it, or a drawing representing some character or scene with a verse or slogan under it. At the top or bottom, whichever fitted in the best, the name of the church, the date and pastor's name were placed. Page two contained the order of service, from the beginning of Sunday school to the benediction. On page three the order of service and the evening service was continued, followed by the announcements for the week, and any news item of interest to the church family. On page four was a sermonette, a story, or an editorial by the pastor—the pastor's page. Pages one and four, and one and two were sometimes interchanged.

There are several sources of syndicated calendar material, denominational, and interdenominational, containing stewardship, missionary, promotional, and devotional material. There are also some sources of supply for front page designs, and unless one is an artist they are almost a necessity. Write to the publicity or promotional secretary of your denomination, or the Federal Council, or the editor of this magazine will be glad to refer you to such service bureaus.

The equipment for transferring the designs and drawings to the stencil may be very simple, although complicated and expensive devices are put out by various concerns. With care and a little ingenuity as good work may be done on the home made copy box as the manufactured devices. Take a piece of glass a trifle larger than your stencil—an old windshield is good—place in the top of a box about the same size or

A Miniature Chancel

THE movement toward more worshipful church interiors and more appropriate and artistic chancel arrangement and furnishings has brought many inquiries to the Methodist Bureau of Church Architecture, Philadelphia, from pastors and others contemplating new buildings or remodeling operations.

Reverend Elbert M. Conover, director of the Bureau, reports a growing interest in a modified arrangement of the Anglican chancel which will provide dignity and beauty and adapt to the ritual of error of rebuilding chancels originally

built too narrow, too shallow, or of other fault due to improper planning.

Realizing that for lecture purposes a model chancel would serve much more effectively than drawings, the American Seating Company of Chicago volunteered to work Mr. Robb's design into a completed chancel in miniature. This has now been completed and is on exhibition at Boston School of Religious Education.

The model is built on a scale of one inch equals one foot, and is not only a practical demonstrating model, but is a work of art as well.

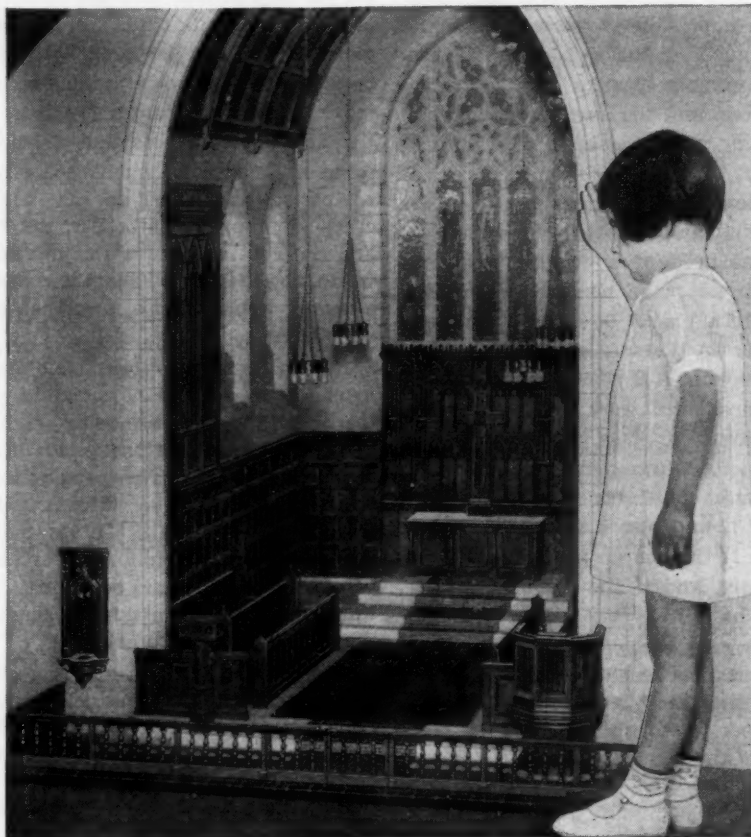


Figure of Child Indicates Size of the Chancel.

any denomination without unreasonable cost or loss of seating capacity.

Reverend H. Augustine Smith of the Boston University School of Religious Education has likewise had numerous requests for advice and helpful information, particularly concerning technical facts relating to dimensions and proportions necessary to a chancel.

Following considerable study on the type of chancel adapted to meet the need of Methodist and other Evangelical churches, Mr. E. Donald Robb (Frohman, Robb and Little) of Boston, a nationally known authority on ecclesiastical art and architecture, volunteered to design a chancel suitable to nonliturgical churches of any denomination, thus avoiding expense and losses incident to

The model required the combined efforts of an expert cabinet worker and

wood carver for three months. It is made of teakwood, which in grain and texture most nearly resembles oak reduced to one-twelfth natural scale.

The floor is of tile and the windows are of art glass with figures. It is electrically lighted and mounted on wheels with a collapsible steel framework for convenience in exhibiting and handling. It is the plan to exhibit it at conferences and conventions where the clergy and church workers may see and study the advantages of the chancel in church worship.

The illustration shows the model with a three year old child beside it to illustrate its size scale. This unique service on behalf of more worshipful interiors is an encouragement to those who are so ardently fostering the "better churches" movement.

NOW

IS THE TIME TO THINK OF YOUR CONGREGATION'S RECREATION



... Fall and Winter are just around the corner ... cold seasons ... drear months ... calling for indoor recreation, for warmth, for companionship, for inside sport and play.

Soon you will be effecting a renaissance in the social activities of your Church ... planning pleasures for your congregation's leisure hours ... activities for the men, women, boys and girls of your flock ... establishing a personal acquaintance and a community of interest between your people and you, their minister.

Now is the time to think of Bowling and Billiards—two of the best and safest financial, social and moral assets a Church can have. Both are all-year, all-weather games. Both can be enjoyed from the very beginning of play; by young and old, men and women, boys and girls. Both are harmoniously proportioned in physical and mental exercise.

Convert unused basement space into a source of profit to your Church. Employ these legitimate workable means to win and hold your congregation. Money for Billiards and Bowling is not difficult to raise. The Brunswick-Balke-Collender Co. offers you the successful experiences of hundreds of Churches ... condensed into one small book entitled "Interesting Young People in the Church, and the Way to Do It." Its pages give ways and means for your guidance. You can send for it without fear of obligation. Simply mail the coupon below.

THE BRUNSWICK-BALKE-COLLENDER CO.

General Offices: 623-633 South Wabash Avenue, Chicago, Ill.
Branches in All Principal Cities of the United States and Canada

THE BRUNSWICK-BALKE-COLLENDER CO.
Dept. A-1; 623-633 South Wabash Ave., Chicago, Ill.

Gentlemen: Please send me, without obligation, your free booklet "Interesting Young People in the Church, and the Way to Do It."

Name Address
City State

Appealing Plans For Sunday Evenings

1. The Denominations and Their Hymns

By Charles R. Banning, New York City

In this and articles which will follow Dr. Banning will describe in detail many of the programs which lifted the evening service to high tide in the Delaware Street Baptist Church, Syracuse, New York, of which he was pastor. We have asked for the detailed information in these articles, believing that it will be welcomed by our readers. Mr. Banning is now pastor of the First Baptist Church, Richmond Hill.

IN every church of every denomination there is one problem that is always acute. The Sunday evening problem is like the poor—we have them with us always. Some churches have surrendered and closed their doors on Sunday nights, some are trying the experiment of devoting Sunday evening to the young people, some are falling back on the old promise and are using it for an excuse, "where two or three are gathered together", some have resorted to sensationalism, some are making the adjustment of conducting a second service, instructive, inspirational, less formal than the morning service, warm in fellowship, attractive and varied in nature. Two deadly sins usually committed by churches and ministers against the Sunday evening service are the sins of coldness and dullness. The minister puts them to sleep during the service and the congregation freezes them out afterward. Then both wonder why people do not come back.

The writer used the following series of Sunday evening services and found that they were attractive, interesting and instructive. They helped our church to understand the other denominations and the contribution that they have made. For example the pastor announced one Sunday morning that Roman Catholics and their hymns would be studied that night. He said that only familiar hymns which were to be found in our church hymnal would be used. After the morning service a lady came to the pastor, very much disturbed, and asked, "Are we going to sing Roman Catholic hymns in our church?" And the pastor asked, "Why not?" Still more excited she asked, "Do you mean to say we have Roman Catholic hymns in our church hymnal?" When the pastor told her that many of the best hymns in our hymnal were written by Roman Catholics, she shook her head and said, "What is the Baptist church coming to?" The pastor asked her to reserve her decision until after the evening service. The service was very much as it is outlined below. At the close of the service she did not wait for the pastor to hunt her up but came with a smiling face and thanked her pastor for opening her eyes.

Each evening we studied one denomination and its hymns. In place of a sermon a brief account of the origin, history, strength and belief of the denomination is given. Only hymns written by members of the denomination are used throughout the service. Before each hymn, the story of the hymn and

of its writer is told. The material for the story of the denominations can be secured from Phelan, "Handbook of the Denominations", "The Outline of Christianity", published by the Bethlehem Publishing Company. Any good book on modern church history will give this material. The material for the hymns may be gleaned from such volumes as "The Hymns and Hymn Writers of the Church" by Nutter and Tillott, which is a new and excellent book for this purpose. Other books worthwhile are Paine, "Stories of the Great Hymns of the Church"; Duffield, "English Hymns"; Brown and Butterworth, "The Story of the Hymns and Tunes"; Knapp, "Who Wrote Our Hymns". The order of service varies with each service, but the following is a typical program for the evening service during this series:

Prelude

Processional Hymn, "Crown Him with Many Crowns"

(Revelation xix: 12 is the text of this hymn. "Upon His head are many diadems." Matthew Bridges was born in Essex, England, July 14, 1800. He graduated from Oxford and became a minister of the Church of England. Under the influence of Cardinal Newman, another great Catholic hymn writer who wrote the familiar hymn, "Lead, Kindly Light", Bridges left the Church of England and became a priest in the Roman Catholic Church. In later life he moved to Quebec, Canada. He was to the end of his life a devout Christian and the author of several worth while books. "Hymns of the Heart" is considered the most valuable of his works. Many of his hymns are in common use today.)

Invocation

Reading of the Scriptures

Anthem, "Jerusalem, the Golden"

(Bernard of Cluny was a monk in the Roman Catholic church during the twelfth century. He was of English descent, but his early life is unknown. He became saddened at the vice and the folly of his time, as well as the abuse and neglect in the church. He wrote a bitter satire of 3000 verses against this folly and abuse. It opens with a picture of the New Jerusalem where sin and folly will be unknown. These opening lines of his poem make up the hymn "Jerusalem, the Golden": Another hymn taken from this poem is "For Thee, O Dear, Dear Country".)

Evening Prayer

Response—Soprano Solo, "Jesus, the Very Thought of Thee"

(Bernard of Clairvaux was a monk, theologian, scholar, preacher and poet. He was born in Burgundy, France, 1091. His mother consecrated him to God at his birth. He founded the monastery at Clairvaux where it is said kings and popes sought his advice and blessing. Martin Luther thought he was the greatest monk that ever lived. His love for Christ became the passion of his life and is reflected in the hymns he left. He wrote a volume, "Sacred Songs of Praise". One poem in that volume has 42 lines. From that one poem two of our fine hymns have been taken: "Jesus, Thou Joy of Loving Hearts", and "Jesus, the Very Thought of Thee". Another familiar hymn of this writer is "O, Sacred Head Now Wounded".)

Congregational Hymn, "Jesus, Thou Joy of Loving Hearts"

Offertory

1 Choir, "Christian, Dost Thou See Them?"

(This is one of the oldest hymns of the church. Andrew of Crete, Bishop of the Island of Crete, was born in Damascus 660 A. D. and died about 732. Seventeen of his songs and poems have been preserved. His greatest, "The Great Canon", has 300 stanzas and is sung today on Thursday of mid-Lent week by the Greek Catholic Church. "Christian, Dost Thou See Them?" is the best known of his hymns.)

2 Quartette, "The Shadows of the Evening Hours"

(This hymn was written by Adelaide Anne Procter who was born in England 1825 and died 1864. In 1851 she became a devout Roman Catholic and wrote many hymns expressing her joy and devotion in that faith. This is one of the finest of our evening hymns. Another familiar hymn by this same author is "My God, I Thank Thee Who Hast Made the Earth So Bright".)

3 Solo and Choir, "Hark, Hark. My Soul"

(See note after closing hymn)

Sermon: Our Roman Catholic Brothers Hymn, "Faith of Our Fathers"

(Frederick Faber is the best known

Catholic hymn writer among Protestants. He was born in Yorkshire, England, 1814. He was of Huguenot descent and this hymn reviews the sufferings of his ancestors. He was graduated from Oxford in 1832. In 1837 he became a minister of the Church of England. Under the influence of Cardinal Newman in 1845 he became a member of the Roman Catholic Church. Four years later he published his first hymnal in which this most popular of his hymns was included. "Hark, Hark, My Soul, Angelic Songs are Swelling", was another hymn published at the same time. Another well-known hymn of Faber's is "There's a Wideness in God's Mercy".)

Benediction Postlude

This order of service is only suggestive. The following list of hymns by denominations is not complete. It gives only a few of the more familiar hymns and their writers, but there are enough of them to make up a fine series of services.

Roman Catholic Hymns and Writers

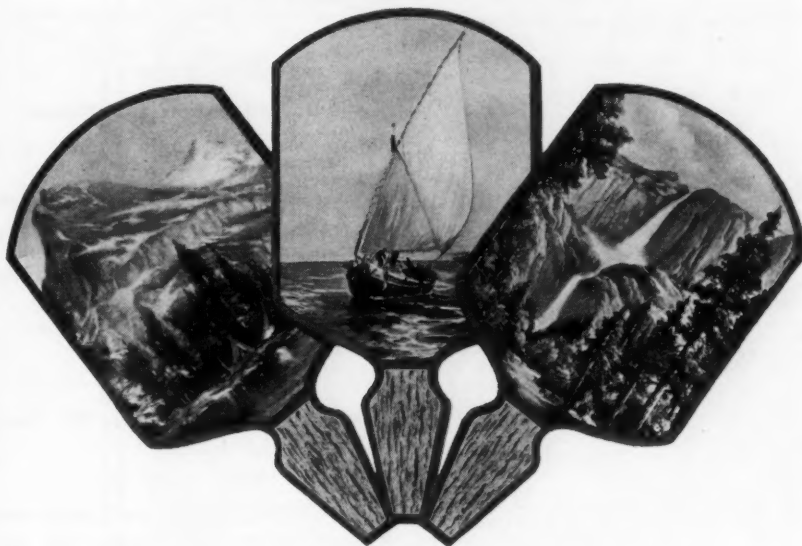
- Bernard of Clairvaux—"Jesus, the Very Thought of Thee".
 "Jesus, Thou Joy of Loving Hearts".
 "Oh Sacred Head Now Wounded".
 Bernard of Cluny—"For Thee, Oh, Dear, Dear Country".
 "Jerusalem the Golden".
 M. Bridges—"Crown Him with Many Crowns".
 John of Damascus—"Come, Ye Faithful, Raise the Strain".
 Joseph Mohr—"Silent Night, Holy Night".
 J. H. Newman—"Lead, Kindly Light".
 A. A. Procter—"I Do Not Ask, Oh, Lord".
 "My God, I Thank Thee, Who".
 "The Shadows of the Evening Hours".
 F. W. Faber—"Faith of Our Fathers".
 "Hark, Hark, My Soul".
 "There's a Wideness in God's Mercy".
 Andrew of Crete—"Christian, Dost Thou See Them?".
 T. J. Potter—"Brightly Beams Our Banner".
 Theodulph—"All Glory, Laud and Honor".

Episcopal Hymns and Writers

- Joseph Addison—"The Spacious Firmament on High".
 C. F. Alexander—"Jesus Calls Us".
 H. Alford—"Come, Ye Thankful People, Come".
 "Forward Be Our Watchword".
 "Ten Thousand Times Ten Thousand".
 H. W. Baker—"The King of Love My Shepherd Is".
 Gould Baring—"Now the Day Is Over".
 "Onward, Christian Soldiers".
 W. H. Bathurst—"Oh, for a Faith That Will Not Shrink".
 J. E. Bode—"Oh, Jesus, I Have Promised".
 V. Brody—"While Shepherds Watched Their Flocks".
 "As Pants the Hart".
 Phillips Brooks—"Oh, Little Town of Bethlehem".
 E. Cadner—"Lord, I Hear of Showers".
 William Cowper—"Oh, for a Closer Walk with God".
 George Croly—"Spirit of God, Descend Upon My Heart".
 G. W. Doane—"Fling Out the Banner".
 "Softly Now the Light of Day".
 "Ancient of Days".
 James Edmeston—"Saviour, Breathe an Evening Blessing".
 John Ellerton—"The Day Thou Gavest".
 "Saviour, Again to Thy Dear Name".
 C. Elliott—"Oh, Holy Saviour".
 "Just As I Am".
 F. R. Havergal—"Lord, Speak to Me".
 "Take My Life".
 "True Hearted".
 H. R. Haweis—"The Homeland, Oh, the Homeland".
 Robert Hawker—"Lord, Dismiss Us with Thy Blessing".
 Reginald Heber—"Bread of the World".
 "Brightest and Best".
 "Holy, Holy, Holy".
 "The Son of God Goes Forth".
 W. W. How—"For All the Saints".
 "Oh, Jesus, Thou Art Standing".
 "Oh, Word of God Incarnate".

COOLING SUGGESTIONS

From Rivers and Hills



Fans For Your Summer Services

EVERY suggestion of coolness makes worship more attractive in the warm summer months. To aid in the promotion of this we have selected for church fans scenes from nature, lithographed in full colors, bringing quietness and peace.

THERE is a place for these fans in your church at the price we are offering them. Handles are of heavy reinforced cardboard. Your own announcements may be printed on the back, making them do duty both as a fan and a publicity medium.

Prices

Fans, without any imprinting on the back
\$3.50 per hundred, postpaid

Single Samples, Five Cents Each

With Imprinting

Name and address of your church and four additional lines. See illustration at the right. (The "do not remove" line will appear on all imprinted lines, without cost, unless otherwise requested.)

First 100—\$5.00

Additional quantities, \$4.00 per 100, or four cents each. No orders for imprinting for less than 100.

All orders are filled in assortments giving variety of appeal
Be sure to attach legible copy for imprinting

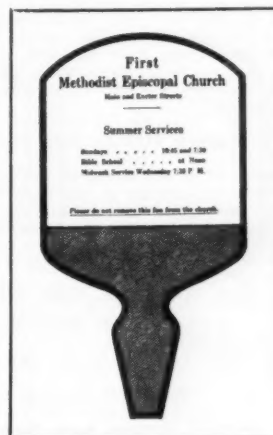
Address

CHURCH WORLD PRESS, INC.

Auditorium Building

East Sixth at St. Clair

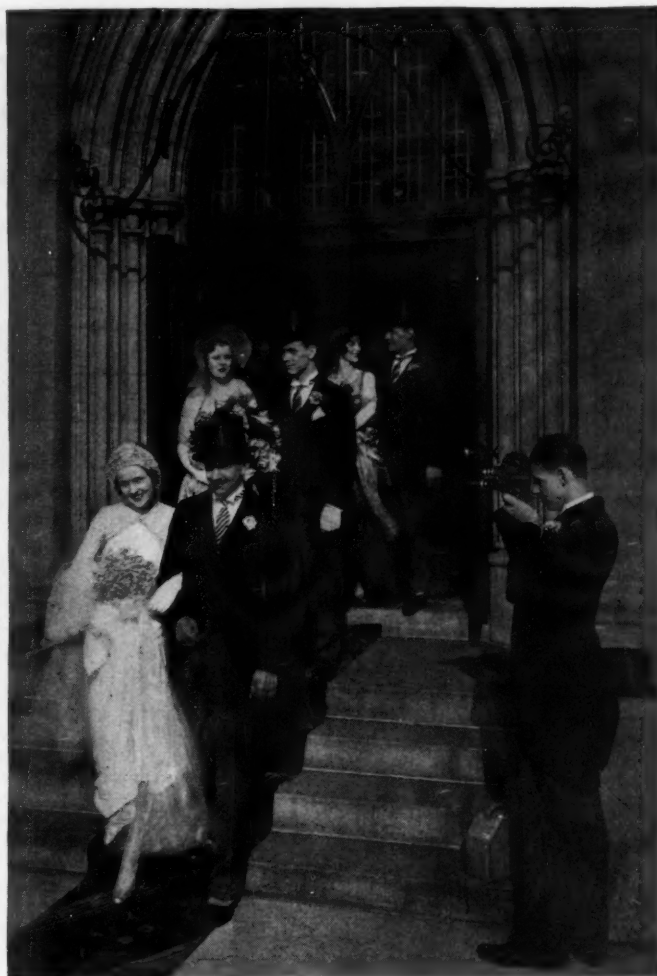
Cleveland, Ohio



ing with the financial program of the local church. This card is now sent us by Mr. Rivera. On the back of the three by five card is a record of payment for the entire year. We shall be glad to send samples of this card printed in English together with prices to churches desiring to examine it.

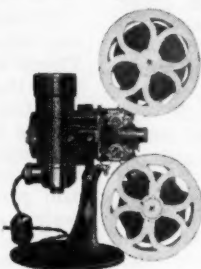
Stimulate interest in your church with Filmo

PERSONAL MOVIE
CAMERAS AND PROJECTORS



AMONG the thousands of interests of everyday life in this modern age, those interests survive best which are most carefully nurtured. In the church, Filmo motion pictures can keep alive the flame which warms the heart and the mind to the tasks of the spirit. Every activity in your charge is calculated to stimulate interest in the church, and there is scarcely one of them which cannot be carried on more thoroughly and effectively with the aid of Filmo motion pictures. We have prepared an il-

lustrated folder called "Filmo in Churches" describing in detail the great work movies are doing for other churches and can do for your church, too. Ask the nearby Filmo dealer or write to us for a copy. Filmo Personal Movie Cameras and Projectors are products of Bell & Howell, makers for more than 23 years of the professional studio cameras used by the major film producers of the world.



Filmo 57-A Projector. Powerful 250 watt direct lighting. Silent movement. Absolutely Flickerless. Automatic in operation. \$198 and up with carrying case.



(Above) Filming a church wedding with Filmo 70-D, "Master of all Personal Movie Cameras." \$245 and up in Sesamee-locked Mayfair case. (At left) Filmo 75. Slender, compact, highly precise. Fits the coat pocket. \$120 and up with carrying case. Other Filmo cameras from \$180 up.

All Filmos use 50 or 100 foot films

For black and white pictures, Filmo cameras use Eastman Safety Film (16mm.) in the yellow box — both regular and panchromatic — obtainable at practically all dealers' handling cameras and supplies. Filmo cameras and Filmo projectors are adaptable, under license from Eastman Kodak Company, for use of Kodacolor film for home movies in full color. Cost of film covers developing and return postpaid, within the country where processed, ready to show at home or anywhere with Filmo Projector.



Look for this sign—the mark of Authorized Filmo Dealers Everywhere.

BELL & HOWELL FILMO

Professional Results with Amateur Ease

BELL & HOWELL CO., Dept. T, 1828 Larchmont Avenue, Chicago • New York, Hollywood, London (E. & H. Co., Ltd.) Established 1907

ILLUSTRATIVE DIAMONDS

Selected by Rev. Paul F. Boller

GOD IS LIFE

When Tolstoy was about fifty years old, he found life suddenly beginning to go stale on his hands; and he spent two years delving into religious questions, to see if there was enough meaning in the universe to make it reasonable to go on living. For a time he found no light; and he tells us that he had to hide the rope lest he should hang himself to the rafters of his room. The turning point came one day when he was walking alone in the forest, debating with himself about the belief in God, wondering how he ever came by the idea of God in the first place. He noticed that every time the thought of God came to him, there came an uprush of vital energy within him, and life took on meaning and beauty for the moment. "Why do I look farther?" he said to himself. "He is there: *he, without whom one cannot live.* To acknowledge God and to live are one and the same thing. God is what life is. Well, then! live, seek God, and there will be no life without him." And whereas up to that moment his "energy of life" had steadily ebbed toward the verge of black despair, it now began slowly to mount again, bringing with it a fresh interest in life.

Walter Marshall Horton in *Theism and the Modern Mood*; Harper & Brothers, Publishers.

EMPHASIS UPON PERSONALITY

The new emphasis upon personality is pictured for our modern industrial world by Edwin Markham, in a vibrant poem called "Man-Making":

"We are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man."

"Why build these cities glorious
If man unbuilded goes?
In vain we build the work, unless
The builder also grows."

One sure evidence of our tremendous advance is that so many thousands of social idealists in this new day can read this poem of Markham's without feeling any new thrill. The modern public opinion has caught up with a truth as big as this.

Frederick B. Fisher in *Personology*; The Abingdon Press.

PROGRESSIVE FREEDOM

Ram Mohan Ray, greatest Indian reformer since the European Renaissance, was led by his conservative father to the old family well in the inclosed garden. The worried father bade the aggressive youth to look into the well and see his reflection there. But the lad saw moss upon the water and turned away. His soul could not quench its new thirst at the old waters, nor catch its image in old heroes. The "baffling reflections in a mirror," described by

TALKING AND WALKING

SIT ON THE LID

Build for yourself a strong box,
Fashion each part with care;
Fit it with hasp and padlock,
Put all your troubles there.
Hide therein all your failures,
And each bitter cup you quaff.
Lock all heartaches within it,
THEN SIT ON THE LID AND LAUGH.

Tell no one its contents,
Never its secrets share.
Drop in your cares and your worries,
Keep them forever there.
Hide them from sight so completely
The world will never dream half.
Fasten the top down securely,
Then—SIT ON THE LID AND LAUGH.

the awakened apostle Paul, could never satisfy the new Indian apostle of social liberty. He wanted to view the enslaving customs of life "face to face." He rushed from the scented inclosure out through the gate of reality and grasped the truth that set him free. The re-creation of the Indian Social Order has gone on apace since then. The harshness of truth has shocked a whole race into unprecedented progress.

Jesus carefully conserved all the values of his human inheritance, but no one ever more fearlessly broke away from all such limitations. And the awakened Son of man was right when he stood at the threshold of his new world, and said: "You will understand the truth, and the truth will set you free."

Frederick B. Fisher in *Personology*; The Abingdon Press.

CHRISTIANITY MAKES FOR UNITY

At a Post-Communion Service at Bandawé in Central Africa an elder told how he had been a slave and had been sold and re-sold some half-dozen times. Then hearing of the settlement of the Livingstonia Mission, he fled from his owner and reached the Station, where he heard that great pioneer, Dr. Robert Laws, preaching on Isaiah lxxv:25, and urging the people to open their hearts to the love of God, which would put an end to war among the tribes.

"Put your faith in God," the Sing'anga said, "'obey His word, and the leopard shall yet lie down with the lamb and the kid in the same kraal in peace.' In my heart I said, 'White man, you lie!' And yet, what do I see now? The leopard and the lamb together at peace, indeed. Ngoni and Tonga here at the same Communion Table!"

The satisfactory contacts between races and nations and industrial groups, where the Spirit of Jesus has been seriously followed, are beyond dispute.

Henry Sloane Coffin in *What Is There In Religion?*; The Macmillan Company.

Now a highway exists not to be talked about, but to be travelled on. We can only know it properly by walking along it, and it serves no real end except as it is put to this practical use. In a Korean village there was a Christian convert who learned the whole sermon on the Mount by heart, and then he set out and tramped a hundred miles that he might recite it to his pastor. When he had finished the recital, he was told that he must now put the Sermon into practice. His reply was, "But that is the way in which I managed to learn it. At first I tried to commit it to memory by rote, and it would not stick. So I hit upon this plan: I would learn a verse, and then go out and find a heathen neighbor and practice that verse on him. Then I found that it would stick."

T. H. Darlow in *At Home In the Bible*; Doubleday, Doran & Company.

PERIL OF INGROWING EMOTIONS

William James tells the story of a Russian lady who sat weeping at the tragic fate of the hero in the opera while her coachman was freezing outside. One would have called her a lady of refined sensibilities; and had she lived long enough to lose her lands and be shouldered out by the revolution into a heartless world, one would have been angered by the injustice done to a sensitive soul. But William James knew better. Her sensitiveness was theatrical. It was a delight in feeling her own fictional sorrows. In short, she had ingrowing emotions. And so, with his robust humor, and with his eyes on this kind of emotional theatricality, James laid down the rule: When, through art, or music, or poetry, or drama, you are

RELIGION OUT OF TOUCH

In the early days of Jaipur the city was situated on a hill within a fort. There was the Raja's palace and there were the temples. In the meantime the city has moved some miles away, down on the plains. But if you go to the hill, you can see ragged sentinels standing with rusty swords before empty palaces and priests sacrificing goats before deserted altars. The city has moved on and has left sentinels guarding emptiness; has left religion standing beside deserted altars offering meaningless sacrifices. Down in the city the throbbing problems lie and religion is out of touch, high and dry.

We desperately need something to bring us to where the real battles lie. We may be militantly guarding emptiness and pompously sacrificing on dead altars, while all the time the battle-center has moved on.

E. Stanley Jones in *The Christ of Every Road*; The Abingdon Press.

CHURCH WITHOUT PENTECOST

I once came down from Almora over one of the worst winding roads of the world. The driver of the bus had never driven in the Himalayas before, and it happened that on his first trip the previous day he had almost gone over one of those terrifying precipitous cliffs. He was nervous, so before starting back he came around in front of the engine and stood with folded hands saying his prayers to the machine. That done, we started off, but had not gone far when the engine began to overheat. There was no water in the radiator! This was remedied. But when we were still many miles from our destination the machine stopped while going up a hill. There was no petrol in the tank! There we stayed until rescued. The driver said his prayers to the machine, but put no water in the radiator, and no petrol in the tank. We ran on left-overs and stopped. How often we worship the machinery of our ecclesiasticisms, depend on left-overs that have come down to us from the sacrifices of our fathers, neglect the sources of power, and then stop dead!

Imagine the early church with Pentecost eliminated! Imagine those men going out to interpret that wonderful message, but themselves not inwardly corresponding with that message!

E. Stanley Jones in *The Christ of Every Road*; The Abingdon Press.



50
1880-1930

The 16 mm in a Rural Church

(Continued from Page 857)

We have also used the projector to bring some fun and cheer to shut-in friends of all ages. The local, comedy and educational reels have relieved the tedium of long days for children who had exhausted every means of diversion, and for grown-ups "who had not been out for months" and had a bad case of the blues. The amount of pleasure that can be given along this line is limited only by the time at one's disposal.

Next year is our sixtieth anniversary as a church. We are already taking pictures as we can of former pastors, and we may work out and film a historical sketch.

This summer we shall tour the Holy Land and Europe, and we expect to bring back fifteen hundred to two thousand feet of film to use in teaching Bible geography, customs, missions, living conditions, etc.

Results

1. They are helpful to produce a community spirit which has hertofore been decidedly lacking.
2. They have provided clean entertainment one night a week in the village.
3. They have given us an "open sesame" to men and to homes. Contacts have been made through the movies that had never been made before.
4. In the church, they have made the life of Jesus more real than all our Sunday School teachings of the past two years.
5. They have given weight to our preachings about community needs and activities.

FoldeR-Way

SLIDING-FOLDING PARTITION DOORS

Specially designed for modern churches

THIS is standard equipment for churches everywhere; yet every installation unique, distinctive, individual.

In addition to its beauty and neatness, R-W equipment is silent in operation. Properly installed, it should give no trouble, require no adjustments, cost nothing for upkeep.

FoldeR-Way equipment is designed to fit every partition door requirement. Parts of the church auditorium can be closed off and separated into small rooms for Sunday School, Bible classes and other gatherings. These rooms

can quickly and easily be thrown open at a moment's notice, using every foot of space to accommodate a large congregation.

Consult an R-W engineer. Write today for catalog of FoldeR-Way equipment and R-W Compound Key Veneered Doors.

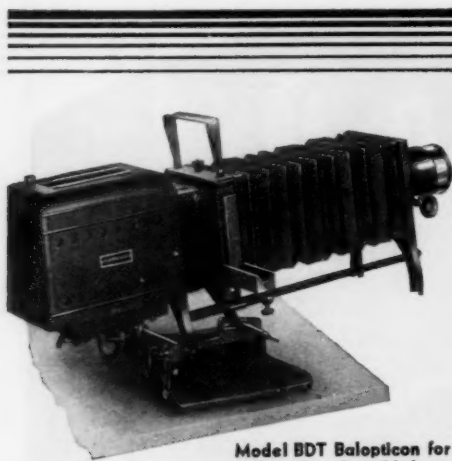
R-W Compound Key Veneered doors last for years. Sagging, warping, swelling, shrinking, are practically eliminated by tongue and groove method of applying extra heavy sawed veneer to rails and stiles of laminated core construction. Sold exclusively by Richards-Wilcox.



Richards-Wilcox Mfg. Co.

"A HANGER FOR ANY DOOR THAT SLIDES"
AURORA, ILLINOIS, U.S.A.

Branches: New York Chicago Boston Philadelphia Cleveland Cincinnati
Indianapolis St. Louis New Orleans Des Moines Minneapolis Kansas City
Los Angeles San Francisco Omaha Seattle Detroit Atlanta Pittsburgh
Milwaukee Richards-Wilcox Canadian Co., Ltd., London, Ont., Montreal, Winnipeg



Model BDT Balopticon for slides only, adjustable base

PICTURES—A Magnetic Attraction

SO picture minded has the public become that the church without modern methods of visual instruction is seriously handicapped in its work.

"Still Projection" is ideal for visual instruction, for it provides ample opportunity for close observation and discussion. Abundant subject matter is available.

A Bausch & Lomb Balopticon is a necessity in the up-to-date church. There is a machine especially adapted to your needs.

Write for complete details.

Bausch & Lomb Optical Co.
694 St. Paul St. Rochester, N. Y.

Makers of Orthogonal Eyeglass Lenses
for Better Vision



BAUSCH & LOMB

MINISTERS' EXCHANGE

Fifty-one items appeared in this department last month. In this issue we are printing only items which reached us too late for the July issue. Many of the men have written us telling that they have made satisfactory exchanges. It is now too late to do much for this season. We shall be glad to list requests for fall exchanges or winter exchanges as there may be requests. No charge is made for this service to subscribers when mailing address is given so no details of service rest upon *Church Management*.

Congregational Minister desires supply preaching during the month of August. Am not looking for a vacation but service with reasonable pay. For further information write: **Rev. G. W. Reinmuth, Willow Lake, S. D.**

Deposit, New York. On Route 17, made popular because of Oquaga Lake. Thirty miles from Binghamton. Beautiful scenery. Fine brick church. One morning service only. Pastor would like to exchange with church preferably near Asbury Park, N. J., from one to four weeks in August. Will consider other locations. Do not want parsonage. **G. Vincent Runyon, Deposit, New York.**

Will supply pulpit in the vicinity of New Jersey, Philadelphia, or along the Atlantic Coast during the month of August. Address **Rev. Thomas Wilkin-son, West Broad Street Presbyterian Church, Columbus, Ohio.**

Woodward, Oklahoma, Presbyterian. Presbyterian Church of 350 members. Pastor would like to exchange pulpits for July or August or both. Morning service only, \$10.00 per Sabbath, and free use of manse. Desire exchange of manse. What have you? **John W. White, Woodward, Okla.**

Will be in Chicago, after August 1, to take work in the University, and will supply pulpit anywhere in that district, either in the city or within reasonable distance. Five and one-half years' university training and eleven years' pulpit experience. Any denomination. **Kenneth J. Husby, Box 357, Tekoa, Wash.**

Will Supply Pulpit. August and September. Vacant church considered. College and seminary training. Twenty years' experience in towns five to eight thousand. References furnished. **A. H. Clark, Cuero, Texas.**

Dr. Jefferson Retires

THE following statement, giving a resolution adopted by the Ecclesiastical Council of the Congregational Churches of New York City, expresses an honest tribute to Dr. Charles E. Jefferson. It is an admirable piece of writing and pays tribute to one held in loving esteem by his brethren of all denominations of the Christian Church.

The resolution was:

"As members of the council which has reviewed and approved the action of Dr. Charles E. Jefferson and Broadway Tabernacle in bringing to a close their relation as pastor and people, we desire to place on record our profound sense of the significance of a life work which by every test of the Christian ministry must be regarded as one of the most distinguished pastorates in our generation.

"For thirty-two years Dr. Jefferson has held forth the Word of Life from his conspicuous post on Broadway. He has been a Christian leader to whom men of all faiths have looked for guidance, courage and hope. During all these years he has never retreated, never compromised, never bated one jot of what he conceived to be the whole gospel of God.

"He has been an unfaltering and inspired builder of his Church, until it stands today like a rock amid the swirling currents of the life in our great city. After the fashion of his vision, Broadway Tabernacle has become a genuine brotherhood in which all the members rejoice, a hospitable home for Christians from every rank and class and from every state and nation, a family remarkably instructed in a constructive faith and a Christian ethic, a fountain of philanthropy and missionary service, a power-house pouring its energies out in

support of all brave movements to make a better world.

"Dr. Jefferson has been a brother beloved in all his relations to his fellow ministers and to the sisterhood of Churches. His example of industry, of concentration on his task, of free self-giving, of winsome testimony to the Christian experience by word and life has been our constant inspiration. In his faithful attendance upon all the regular gatherings of the Churches, and his generous response to calls to speak on these and on countless occasions, he has greatly sustained our faith and love and has left us with memories that will never die.

"For ten years Dr. Jefferson has served as a director of Union Theological Seminary with characteristic fidelity and constructive co-operation. For many years he has had four of five Union Seminary students to assist him in his church work. These men have received from him the most careful counsel and guidance so that reigning under Dr. Jefferson in the work of the Tabernacle has increased the skill and devotion of scores of men now in active pastorates of various leading Protestant denominations.

"As a preacher our brother has conferred lasting distinction upon the ministerial office. His pulpit utterances reveal a vital unity between his regenerative experiences and his theology. The best elements of his intellectual and spiritual powers are happily blended in those memorable sermons which have been heard and heeded not only by the members of his flock but by the Christian world at large. Simplicity, strength, appositeness of allusion and the sense of the inevitable word or telling phrase characterize his expositions of life's values. Those who have been blessed and upraised by Dr. Jefferson's ministry of the truth were never out of touch with the Risen and Living Lord. He has not subjected that ministry to the shifting and catchwords of the hour. He concentrated from the first upon Christianity's lasting ideals and these were

fearlessly yet persuasively applied to present problems. Hence his noble and exalted service in this respect has placed the Church Universal under permanent obligations. The investment of his preaching life in the souls of men has already borne abundant fruit and will be his chief compensation in the eternities to come.

"As a writer on Faith and Hope and Love, Dr. Jefferson is known throughout the world. Since coming to New York he has averaged nearly one book a year—a marvelous record for a metropolitan pastor. Many of these publications preserve sermons or courses on the Bible which he has given at the Tabernacle. Such books as 'The Character of Jesus', 'Things Fundamental', 'Forefather's Day Sermons' will be recalled by people everywhere with gratitude for their clarity and quickening insight.

"Stimulating and stirring as are his books, thousands of people have known him more familiarly month by month in 'Tabernacle Tidings'. The reader always felt he had been walking in the fields of human and divine endeavor with a master who constantly called his attention to new beauties and inspirations close about the feet.

"We are glad that through a generous provision of Broadway Tabernacle, Dr. Jefferson is to remain as honorary minister of the Church and that we may look forward to many years of further sharing in his ripened wisdom and serene faith. We devoutly pray that in this widening ministry his pathway may be as a dawning light that shineth more and more unto the perfect day."

Films Available

The following films are available free of charge (excepting transportation costs) to churches through the Rothacker Film Corporation, of Chicago: "The Romance of Rubber" (2 reels), also in 16 mm. width; "The Story of Our National Parks" (2 reels); "Mountain Climbing in Glacier National Park" (1 reel); "The Historic Hudson" (1 reel), also in 16 mm.; "The Leavener of Life" (1 reel); "Speed" (2 reels); "Listening In" (1 reel); "Proved!" (1, 2 or 4 reels), also in 16 mm.; "Back of the Button" (1 reel), also in 16 mm.; "Yours to Command" (1 reel), also in 16 mm.; "A Pullman Travelogue" (3 or 4 reels); "Practical Cooking Lessons" (1 reel each); "Health's Foundation" (2 reels); "How Dreams Come True" (1 reel); "Footprints of Progress" (3 reels); "When a Man's a Miner" (4 reels); "The Making of a Star Ham" (1 reel); "The Story of Copper" (5 parts); "Pigs of Lead" (1 reel); "The Story of Rail Steel" (3 reels), also in 16 mm.; "The Jewels of Industry" (2 reels); "The Story of Sulphur" (2 reels), also in 16 mm.; "Scotia, the Home of Redwood" (2 reels); "Air" (1 reel); "The Story of Cotton" (2 reels); "Texas Trail to Your Table" (1 reel), also in 16 mm.; "Filling the World's Cereal Bowl" (2 reels); "Making Better Bread" (1 reel); "From Mine to Wall" (2 reels); "Bundled Rocklath" (2 reels); "The Story of the Electric Meter" (1 reel); "The Pageant of Progress" (2 reels), also in 16 mm., and "Philadelphia" (1 reel).

O that my tongue were in the thunder's mouth!

Then with a passion would I shake the world.
Shakespeare.

* * *

In genial spring, beneath the quiv'ring shade,

Where cooling vapors breathe along the mead,

The patient fisher takes his silent stand,
Intent, his angle trembling in his hand;
With looks unmoved, he hopes the scaly breed,

And eyes the dancing cork and bending reed.
Pope.



A PERMANENT INVESTMENT IN SEATING COMFORT—

Folding Chairs of Upholstered Steel

COMFORT has not been sacrificed for strength—nor has beauty been forgotten in the designing of these quiet, safe-folding chairs created by Lyon.

Like all Lyon equipment, these chairs, either with or without arms, are the finest that engineering skill can produce. They store compactly, open quickly and quietly, and are rigid. The modern fabric upholstery is washable. The beautiful finishes are durable and harmonizing.

Consider these seven points in Lyon Folding Chairs:

Strength—tubular steel—cross braces . . . *Comfort*—right posture angles—generous upholstery . . . *Safety*—broad base and rubber feet . . . *Compactness*—folds flat to 1¼-inch space . . . *Ease of operation*—only three moving parts . . . *Removable upholstery*—easily cleaned . . . *Pinch-proof hinges*—no mashed fingers or torn clothing.

Send for completely illustrated literature

LYON

LYON METAL PRODUCTS, INCORPORATED
Converters of Sheet Steel into Practical Conveniences
AURORA, ILLINOIS

Branches, Jobbers and Dealers in All Principal Cities

STORAGE AND DISPLAY EQUIPMENT IN STEEL
STORE FIXTURES, COUNTERS AND SHOW CASES
SHELVING, LOCKERS AND CABINETS
FOLDING TABLES
AND CHAIRS

European Churches And European Hatred

A Supplementary Article

By Henry H. Barstow

This is the concluding article in the series by Dr. Barstow who is the pastor of Calvary Presbyterian Church, Auburn, New York.

A Message from Other European Churches, supplementary to the "Seven Messages" concluded in the May Number of Church Management.

SOON after the World War an American nurse and soldier, returning on an ocean liner, were overheard in the following significant interchange:

"What would you say is the chief difference between America and Europe?" "In Europe everybody hates someone else; in America nobody hates anyone. We may not care much about some people, but we do not hate them."

In the series of articles on "Messages from Seven Churches of Europe" concluded in the May number impressions from Sunday services have been given dealing chiefly with material of local interest and of possible value to American preachers. It was our privilege also to visit many other churches between Sundays when no service was being held but which had their own meaning and message.

The conversation noted above illustrates one outstanding impression made in every country and on every hand. The most depressing confirmation of that impression came from the fact that it also appeared in the churches. In many European churches already discussed—the Madeleine, Cologne, St. Giles, Westminster Abbey—race hatreds are embodied in their history and emblazoned on their memorials. It is not often expressed of course in direct forms, but it appears in the glorification of war heroes and nationalistic attitudes.

It illustrates the now well recognized historical fact that in practically all wars of the past the churches have lent their support to the country and cause with which they happened to be related. In most cases they have openly blessed them, and in not a few the wars have been directly concerned with religious and ecclesiastical issues. This, of course, is one natural result of the European system of state churches, now steadily disintegrating along with the doctrine of divine "right of kings" and other similar mediaeval fallacies. The redeeming

feature today is the passionate, almost agonizing effort that Europe is making to tear herself away from her heritage of hatred and to find the path to peace.

Perhaps the most vivid instance of war hatreds appeared in the old university church in Heidelberg, the famous "Church of the Holy Ghost." Founded in the fifteenth century as a Catholic Church it now has the unique distinction of being divided by a doorless wall into two parts, one occupied by Protestants and the other by Catholics. The two bodies meet under the same roof in apparent peace.

The verger of the Catholic part related to us a tale of how centuries ago the French invaded the city, blew up the castle, lured the congregation of the church into the building and then set it on fire. The priest of the church being a Frenchman interceded and saved them. The French soldiers, however, amused themselves by digging up the bones of those interred in the crypt and playing ball with them in the neighboring square. The verger's story did not need the added comment of the American interpreter to voice his suppressed feelings, "The dirty pups." Germany evidently feels that she has reasons for hating France as well as France has for hating Germany. The fear, suspicion and distrust that embarrass the peace conferences and continually imperil the world are but the brooding shadows of such hatreds, based as they are upon unforgettable history. America's great opportunity lies in the fact that she hates nobody and therefore need fear nobody.

In the course of our tour we visited Sacre Couer, Sainte Chapelle, and Notre Dame in Paris; we saw the little church in the field near Barbizon pictured by Millet in his "Angelus"; the Reformed Church in Amsterdam where the Pilgrims worshipped before they sailed for far America; Yorkminster that shares with Canterbury Cathedral the majesty and power of the Church of England; the little "White Church" near Dunbar, oldest church in Scotland, so we were

told; the Cathedral at Chester; Gladstone's Church at Hawarden, Wales; the Church of the Holy Trinity, Shakespeare's shrine at Stratford-on-Avon; Saint Paul's at London and the Salvation Army. These with many others, including chapels in every castle, palace and college, even in the Tower of London, revealed the profound grip that the institutions of the Christian religion have gained through the centuries upon Europe and also the sad manner in which they have often degraded and misrepresented the spirit of Christ.

Although American churches are not blameless in some of these very matters yet their historic beginnings are marked by a pretty clean cut revolt against the European system. This was symbolized in the little Dutch Reformed Church in Amsterdam referred to above. It is located in an enclosed court off one of the main streets. One would miss it entirely unless specially directed. It dates back to the fourteenth century, Catholic, of course, before the Reformation, but sacred now to America's most cherished traditions because of events memorialized in the following tablet on the church front:

"To the glory of God in Christ Jesus. This tablet is placed here by a company of the clergymen of the Reformed Church in America, a lineal descendant of the Church of Holland, as a tribute to the Pilgrim Fathers who settled first in the City of Amsterdam in Holland, the country of their asylum, a shining exemplar of civil and religious liberty, many of whose institutions transmitted to America through the English Pilgrims and the Dutch who settled in New York, have given to the new world a distinctive character. Erected 1927."

As we stood before the tomb of Shakespeare in the Church of the Holy Trinity in Stratford, noted the famous window donated by American admirers and picturing in stained glass the "Seven Ages of Man" from "As You Like it", and then read his strange epitaph warning everyone against disturbing his bones, we were impressed with that quality of universal human understanding which marks his writings and makes him a world figure never to be displaced or disturbed in his world appeal. He was not French nor German nor Dutch nor English nor American. He pictured

human life at its deepest and as he found it but detached from its tangled threads the strands that bind us all by common motives and interests. He comes nearer to giving the real message of the church to a world torn by hoary hatreds than any non-religious historic figure of whom one can think. His native village has done well to enshrine him in its little church.

We have spoken mostly of the dead and their memorials as preserved in the European churches. The names of even two such outstanding leaders of the present day churches in Europe as Frederick Norwood of City Temple, London, and Adolph Kellar of Lucerne, Switzerland, will suggest many others to those familiar with the profound changes going on today and with the growing independence of the churches in their attitude toward governmental policies. It will be increasingly difficult hereafter to "enlist" the churches in any war.

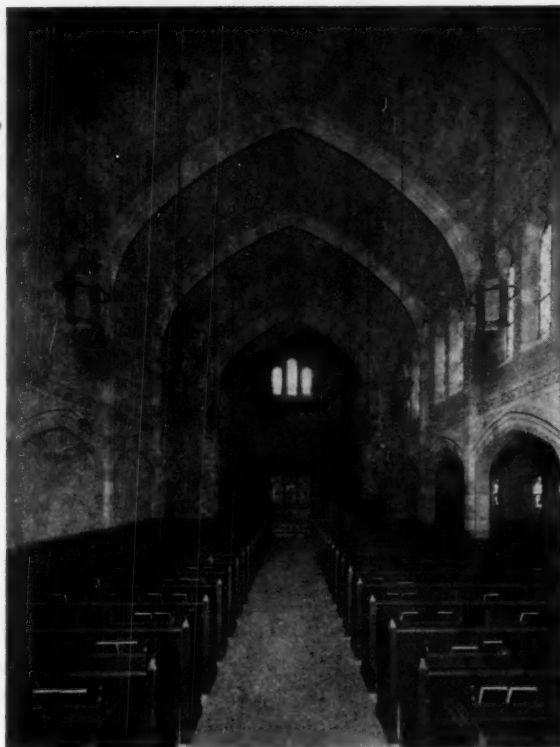
It was on the home bound sea trip, however, that we caught the deepest note of human unity and good will. The Sunday religious services were held as usual, the Church of England service led usually by the captain, the other Protestant services in familiar form utilizing such musicians and ministers as were available, the Catholic masses observed daily, the majority of the passengers ignoring all of them.

It was not from them the message came, but from the gymnasium. The director was a square built, red-headed little Yorkshireman, an ex-prize-fighter, Johnny Somers. He is well known among sporting circles in England and to some extent in America. I got acquainted with him through using the "gym" apparatus and found him exceedingly good company. He had a sturdy, solid quality that appealed to my interest.

One day in conversation with a young English lad about his college plans and outlook on life I made this remark, "You want to put your faith in three things: you want to believe in yourself, that you can be something worth while; you want to believe in other people, even though sometimes you may be deceived; and then you want to have a good workable faith in God for He is more interested in you than is anyone else." Johnny Somers was listening and in his quick English way he spoke up, "Say, I'm mighty glad you said that last. We don't hear much of that sort of thing around here. I am a prize-fighter and have seen the rough side of life but I never could have come through right if I had not had that faith. I am a Catholic and you are a Protestant but that makes no difference. We were made that way and can't help it. But we have the same faith and it makes good."

Yes, he was a Catholic and I a Protestant; he a prize-fighter and I a preacher;

HALL ORGANS



The Mt. Washington Presbyterian Church in New York was completed in 1929. It is an excellent example of modern design. Rev. Walter David Knight is pastor. Miss Edna Wallace plays the three manual Hall console.

In Modern Interiors

MODERN design of church interiors often demands that the organ be concealed. Even the console may be tucked away in a cloistered corner. Hall organs are readily adaptable to all conditions and the full quality of tone may be depended upon. Value, hidden or revealed, is characteristic of

"The Hall of Fame"



THE HALL ORGAN COMPANY

WEST HAVEN, CONN.

Accidents Happen

and the season of accidents is upon us. Summer is the time of countless disasters.

Tens of thousands will meet violent death in America this year. Other thousands will be permanently maimed or disabled. Millions will suffer minor accidents or sickness.

"He who will not see," shuts his eyes to these facts. But that does not make him safe, nor help him when he is disabled.

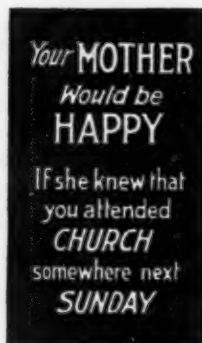
Be prepared! A policy in the M.C.U. will lift the financial burden when disability cuts your income and adds to your expenses.

**The
Ministers Casualty
Union**
15th Floor, Wesley Temple
Minneapolis, Minn.

*Life, Accident and Sickness Insurance
at bottom cost for clergymen only*

A Religious Message For Your Letters

THIS seal placed on your letters carries a definite Christian appeal to the postman, the addressee and every one who sees it.



(Actual Size)

The letters are white on a sky blue background. Seals are heavily gummed ready for use.

Thirty cents per 100
\$2.50 per 1000

Address

CHURCH WORLD PRESS, Inc.
Auditorium Building
East Sixth at St. Clair, Cleveland, O.

TYPE THAT TALKS

SOCIAL work printed matter can learn much from advertising in the use of type which conveys impressions and creates reactions.

Feminine **Sturdy** *Legibility* **Emphasis** *Dainty* *Vulgar* **SNAPPY**

UTILIZING STANDARD FONTS

Rustic **ENGRAVING** *TOOLBOX* *Ribbon* **BEER** *MIRROR* **GLASS**

HAND LETTERED TO LOOK LIKE PRODUCT

Speedy **ICELAND** **ELECTRIC** **DIRECT** **BRAKES** **WINDY**

HAND LETTERED TO SYMBOLIZE QUALITIES

CR **WHEEL** **JUNIOR** **PANCAKE** **FISH**

PICTURIZING WITH LETTERS

GREEN MOON **ALL OVER U.S.** **CLEAN SWEEP** **WASE** **GO A GF WAY** **GO SPEEDS FORWARD** **TOTTY**

NOVELTY PICTORIAL LETTERING

This suggestive study in the force of type characters appears in *Better Times*, a social workers' monthly, to whom we acknowledge our indebtedness.

he an Englishman and I an American. But underneath all those differences—and could there be any differences more marked?—we had discovered in each other the one basis of real good will and peace for nations, races, churches and individuals, the transforming and unifying power of a common brotherhood of faith in a common Father. If the churches of Europe and America will apply their united power to that lever they can lift the world out of its bog of historic hatreds and set it in the highway to abiding peace.

DISCIPLINING THE SUB-CONSCIOUS

Mary Roberts Rinehart tells an interesting story of a certain New York hostess who entertained a well-known banker who had a deformed nose. The week preceding this dinner the hostess trained her children carefully and almost prayerfully, drilling into them over and over again that while this banker was the guest they should not mention noses at all. All week they talked about noses with admonition after admonition

that the child that mentioned noses at that dinner would disgrace the family.

And true to the text, "That which I feared hath come upon me," the mother herself, who had disciplined the children but had forgotten to discipline herself, when pouring the coffee, turned to the guest of the evening and said: "Mr. Blank, will you have sugar and cream on your nose?"

The woman had disciplined her children but she had forgotten to discipline her own sub-conscious mind. She was afraid that something would happen to embarrass that banker and she herself, without knowing it, had made a bad suggestion to her sub-conscious mind innumerable times that week. The sub-conscious is like a mischievous boy, at times, and often lets in utterance, dreams, and implications, truths that the conscious mind wants to keep hidden away forever.

In this matter of discipline we have to learn that we must not only discipline and master our conscious minds, but we must also discipline our sub-conscious minds, else the sub-conscious will betray us at the most unexpected times.

William L. Stidger in *Personal Power*; Doubleday, Doran & Company.

The Editorial Page

A Bishop Leaps from Ecclesiasticism

A MOST remarkable thing has happened. A Methodist Episcopal bishop has been released from his ecclesiastical office to assume the ordinary duties of a pastorate. The bishop is Frederick B. Fisher, and the church he will serve is a University church at Ann Arbor, Michigan, the seat of the state university.

This movement is remarkable because it is the first time in Methodist history that such a thing has happened. It is remarkable also because of the reasons the Bishop gives for making the decision. He gives his side of the story in a recent issue of *The Christian Century*. His story tells of a conflict between his personal idealism and the demands of a great organization which he represented.

To quote his own words: "To allow my soul full play of expression in times of crisis in church or state became embarrassing to a large organization which looked upon my official self as its conservator rather than as a prophetic spokesman."

Church Management has contended time and time again that the greatest single obstacle to an understanding of the Gospel of Jesus Christ is an entrenched ecclesiasticism which places denomination first and the Gospel second. In as late an issue as that of July 1930 we gave editorial space to the contention that the encroaching ecclesiastical obligations upon the parish minister is responsible for much of the spiritual dearth in which we find our Christian world. Contacts with hundreds of ministers lead us to believe that most of them would welcome an opportunity to bury themselves in consecrated parish work; preach to the hungry, visit the sick, aid the fallen, inspire the hearts of youth. But the denominational demands upon them are so heavy that after they have met the obligations they have little energy left for the work that is nearest and dearest to their hearts.

In this case it is a Methodist bishop, but ecclesiasticism is not limited to the communions having an episcopacy. Given an office with a typewriter, and a telephone, and one man who likes power and you will start a system which will impede the growth of the simple gospel. There are state and district executives who exercise, by courtesy, far more power than bishops in other communions.

Talk of returning to Pentecost. Pentecost symbolizes all that is simple and loyal and enthusiastic in Christianity. No church, loaded with ecclesiasticism could return to Pentecost, if it desired to. Can anyone with Christian imagination reconcile the procession of ecclesiastics marching to great assembly with that gathering of the early church which we have come to know as Pentecost?

There have been rebirths of Pentecost in the world. Personally, the writer considers the birth of Methodism as one of these periods. In Broadmead Chapel, Bristol, England there hangs a series of tablets commemorating the great events which took place. From one of these I want to quote:

The first Methodist Conference was held at the Foundry in June 1744. The second met here in Bristol on August 1, 1745. John and Charles Wesley, John Hodges, Rector of Wenvoe, who had been at the first conference, and eight others including Marmaduke Gwynne, whose daughter Charles Wesley afterwards married, were present. The names of fourteen assistants were read, and a new rule was added to the Twelve Rules adopted for their guidance in 1744: 'You have nothing to do but save souls. Therefore spend and be spent in this work. And go always, not only to those who need you, but to those who need you most.'

That is the spirit in which great spiritual movements are born. Ecclesiasticism, which puts the church first and humanity second, is the spirit in which great movements die.

A Contested Postulate

ONE gets little thrill out of challenging a principle which has added a great deal of stability to the work of churches and ministers. But when one is cursed with the ability to observe, he is under moral compulsion to follow the observations, at least to the point of inquiry. And I think that it is time that we face the present situation and ask ourselves frankly, "Is the Church the predominating institution in human society?"

I doubt if this question could have been the subject of debate twenty years ago. It has been little debated in our own time. Most conferences and discussions on the work of the church are based upon an affirmative answer. No matter how blue skies may be the minister is assured by those who know that he has the greatest task in the world and that the church is the predominating institution in our society.

But if you get outside of church conferences quite a different point of view is forced upon you. I have before me the Saturday issue of a metropolitan daily in a city of a million souls. Five pages are given to sports, four pages to market reports, dozens of pages to general news, less than one page to church news. And this is the one day of the week when the church gets that much space.

This limitation of space looks unfair to the church. I am not yet convinced that it is not unfair. I believe that by a careful study of good publicity methods the space could be increased considerably. But talk to the editor of the paper. He tells you that the paper is constantly making

tests of reader interest. These tests reveal that if the church news were given the space justified by the surveys that less space would be given to religious news than at present. Of course no survey gives a one hundred per cent picture. But it does indicate the way things are going.

Personal reactions through travelling is another thing which has impressed this challenge upon me. In Pullman cars, in hotels, in clubs and other assembly places there is little evidence in conversation that the church is the predominating institution. Of course once in a while we find a man who is very active in church work. We find one occasionally who is trying to think things through honestly. But on the whole the church influences very little the thoughts of these men and women.

I was particularly interested in the head lines in a paper telling of the action of a church conference on the employment situation. The church conference had scored industry which permits twelve hour days and favors early layoff of unfit workers. The reaction of salesmen was not one of alarm over such resolutions. They just weren't interested in them. Church deliberations did not

influence them at all. It is the indifference which hurts one who is interested in seeing the church a potent force in society.

A third test of this postulate can be made in any community. Test the strength of the church against the strength of the community. Count the people in the congregations and compare the figure with the population. Compare it with the attendance at the Sunday picture shows. I know some communities will, in this test, find the church the predominating force. But many more will see the decision go the other way.

I am open to conviction. For personal satisfaction I would like to be convinced that the Church does still predominate in Christian civilization. But I am being forced to the conclusion that all of our church programs must be created and projected on a different proposition. As far as the average community is concerned the church must sell itself anew. It must begin from the ground up and let people know the principles for which it stands. We cannot assume general information on or general approval of the work we are doing.

Britons the Better Preachers?

After listening in on many sermons at the May meetings in London I put this simple question up to a good English friend.

"Just how do you account for the feel-

ing that English preachers are so much better than Americans?"

There was a twinkle in his eye as he replied:

"I believe that an American made that statement and we modest British just acquiesced."

A number of British laymen who have not been attending church for years

agreed that it was true. But the thinking men in touch with both continents seemed to feel that preaching was pretty well on a parity. One thing is sure. The announcement that an American is to preach does not empty the pews as it did a number of years ago.

Some of the most successful preachers in England are men who have had a background of American experience.

THE IDEAL FOLDING CHAIR

Method of construction is an element value in the IDEAL (Senior) and PERFECT (Junior) CHAIRS



CLARIN CHAIRS are made of steel (excepting seat and rubber floor contacts) and will not mar the finest floor nor damage the most delicate floor covering.



A comparison of construction is urged—Sample sent without obligation!

CLARIN MANUFACTURING CO.

4640 W. Harrison Street, Chicago, Illinois

PACIFISTS MAY BECOME CITIZENS

The United States Circuit Court has recently reversed the decision of district court in the case of Professor Douglas Clyde MacIntosh of Yale Divinity School. Dr. MacIntosh is professor of Theology at Yale. In making application for American citizenship he declared that he would not bear arms for his country in a war which he thought was unjustifiable.

In considering this case the Circuit court also passed on the case of a nurse, Miss Marie Averil, who had declared that she would not bear arms for her country under any consideration. The reversal, which is one of the most vital in this respect ever given, was handed down by Judge Martin T. Manton. In part he said:

"It appears that the appellant stated he was ready to give the United States, in return for citizenship, all the allegiance that he could give to any country, but that he could not put allegiance for the government of any country before allegiance to the will of God.

"A citizen sharing views which amount to conscientious or religious scruples against bearing arms in what he regards as an unjustifiable war is akin to one having conscientious scruples against all wars.

Recognizes Distinction

"There is a distinction between a morally justified and an unjustifiable war as recognized by international law. Recognition was given to such distinctions in the recent Kellogg pact. It strongly lies in the desire to maintain peace and abolish war."

In passing on Miss Bland's case Judge Manton said.

"This appellant says she would promise to defend the constitution as far as her conscience as a Christian would allow. The government, by its constitution and by the acts of Congress, never exacted more from any applicant."

LAYING OUT A PROGRAM FOR THE PRUDENTIAL COMMITTEE

The First Congregational Church of St. Louis, Missouri, has found that it pays to help the Prudential Committee to assign definite questions for discussion. Wofford C. Timmons, the pastor, recently planned the following list of important questions which were assigned to the members as indicated. To give the church information of the discussion the list was published in the church calendar.

1. Considering our location in the city, the type of our membership and the cultural background of our church, what is the distinct mission we are able to render that, perhaps, no other church could render quite as well?

By Prof. Frank J. Bruno.

2. Is our present organization all that it should be in order to accomplish the work we should be doing?

By Mr. C. E. Zelle.

3. Are our present services of instruction and worship designed for the maximum of helpfulness (that is, meeting as nearly as possible the variety of need)?

By Mr. P. A. Griswold.

4. Are we using the equipment we now have in the wisest possible way, and to the fullest extent?

By Dr. Lewis F. Thomas.

5. Are we using printer's ink as we should?

By M. L. W. Shelly.

6. What of the assimilation and utilization of our entire membership?

By Mr. Woesten Zelle.

7. What about the extension of our membership?

By Dr. W. L. Clapper.

8. Considering the fact that every church has a two-fold obligation—the quickening of the spiritual consciousness of its members, as well as the projection of its influence out of the world at large, how may we deepen and enrich the spiritual experience of those who call this their "church home"?

By Mr. E. A. Stanford.

9. Are we doing all that we should to integrate the life of our church with the world-wide life of the Kingdom of God?

By Mrs. J. S. Ransom.

THIS PAMPHLET REALLY PRODUCES TITHERS

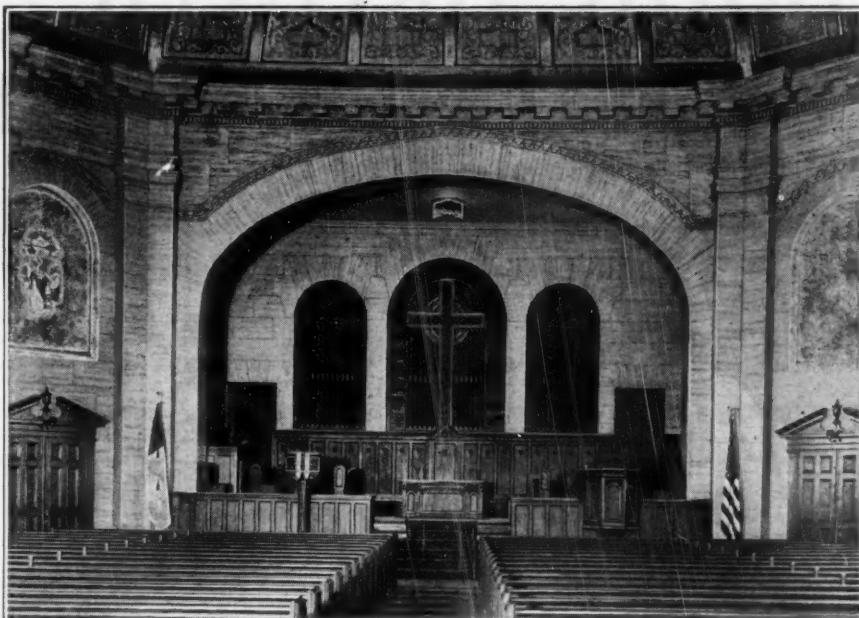
A new, friendly, lively-worded tithing talk: "The Tithe Was Made for Man," presenting the tithe idea so winsomely that the reader actually wants to accept it.

No "legalism." No straining of proof texts. No unequal burden. No complicated theological argument. Just plain good sense.

The price is 75 cents per 100. Copy free on request, to anybody interested in the circulation of tithing literature. With it comes a simple plan of distribution which can easily be operated in any church or other Christian group.

This is part of the non-profit, inter-denominational service perpetuated by Thomas Kane, founder of The Layman Company, 730 Rush Street, Chicago, Ill. Send requests to this address.

Please give your denomination, also mention the *Church Management*.



In Rogers Park Congregational Church, Chicago

—Still another of America's famous churches in which appreciation of the utmost in an artistic and spiritually-toned Organ of enduring musical superiority is evidenced by choice of the Kilgen.



**Kilgen
Organs**

GEO. KILGEN & SON, Inc., 4026 North Union Boulevard
St. Louis, Missouri Pipe Organ Builders for 290 Years

CHOICE OF THE MASTERS

NEW YORK, Steinway Hall LOS ANGELES, 720 S. Broadway CHICAGO, Wrigley Building

Church Management Advertisements

ANXIOUS to make its advertising pages of the utmost value to both reader and advertiser, well defined rules govern the solicitation and acceptance of advertising in *Church Management*. We want readers to look here for the best and consider the advertising columns a necessary part of a successful trade journal. In general the following rules may be considered as expressing the policies of the advertising department.

1. Only advertisers are admitted who are financially and morally responsible. We appreciate information from readers of any unfair treatment accorded by advertisers and insist that advertisers live up to the letter and spirit of their advertisements.

2. No advertising is accepted which, in the mind of the managing staff is inimical to the work of the Christian church or personal morality.

3. No creedal tests are made of books advertised. The good intentions of a responsible publisher are considered as sufficient evidence of the genuineness of the work.

4. In the matter of church architecture and articles of equipment *Church Management* will not sit as judge as to the article offered. Regardless of editorial opinion expressed in the various articles, responsible manufacturers of legitimate propositions will find the columns open to them.

On the whole, the readers of the magazine are assured that the houses represented in the advertising columns are high class firms seeking to render honest service. If you do not find the article you are seeking in the advertising columns, special information will be sent you upon inquiry addressed to the business department of the magazine.

BOOK BROADCASTINGS



What the Writers have to Offer

Dr. Robertson's New Book

A Review By Charles H. Nabers

Word Pictures in the New Testament, by Archibald Thomas Robertson. Richard R. Smith, Inc. Volume 1, Matthew and Mark; Volume 2, Luke. \$3.50 each.

These two volumes, *Word Pictures in the New Testament*, are part of a series of six with which Prof. Robertson plans to cover the entire New Testament.

In these books the author takes up the Greek text, selecting for discussion "Those words which seem to be richest for the reader in the light of present-day knowledge." He says: "I have called these volumes *Word Pictures* for the obvious reason that language was originally purely pictographic. The pictures were first for ideas, then for words, then for syllables, then for letters. Words are metaphors, sometimes with picture flower still blooming, sometimes with the blossom blurred. Words have never gotten wholly away from the picture stage. These old Greek words in the New Testament are rich with meaning. They speak to us out of the past and with lively images to those who have eyes to see." And Dr. Robertson makes the reader see marvelously the imagery contained within words and phrases that have become trite with much repetition and constant use in our Bible reading and preaching.

The English text of every passage set apart for study is followed by the transliteration of the original Greek text. Readers who are not acquainted with the original language of the New Testament may read the volumes easily, with no inconvenience caused by the insertion of these Greek words. On the other hand, the Greek students will find them of great value.

A few glimpses within these two volumes will clearly demonstrate the fresh and vivid manner by which Dr. Robertson opens up the meaning of the Greek to the reader.

In Matthew 10:7, we find: "As ye go, preach." Present participle and present imperative. They were itinerant preachers on a "preaching tour," heralds (kerukes) proclaiming good news. The summary message is the same as that of the Baptist that first startled the country, "the kingdom of heaven has drawn nigh." He echoed it up and down the Jordan valley. They were to shake Galilee with it as Jesus had done. That same amazing message is needed today. But

"the apprentice apostles" could tell not a little about the King of the Kingdom who was with them.

Some of Dr. Robertson's sentences are unforgettable in illustration value. For instance, in verse ten of the same chapter he quotes, "For the laborer is worthy of his food," and remarks: "The sermon is worth the dinner!" In verse 17, "Beware of men" is shown to mean: "Hold your mind away from." When in Matthew 16:14, when he discusses the opinions which men held in regard to Jesus, Dr. Robertson quaintly adds: "It is always a risky thing for a pastor to ask for people's opinions of him!"

In the discussion of verses in the parable of the Prodigal Son as given in Luke XV, we find: "I will arise and go." This determination is the act of the will after he comes to himself and sees his real condition. "I did sin. (hemarton)" That is the hard word to say and he will say it first. The word means to miss the mark. I shot my bolt and missed my aim.

The value of this set of books is great to every man who seeks to interpret the Word of God to a congregation of believers. As is suggested in the introduction, many ministers have never studied the Scriptures in the original language, and many others who studied Greek in college and seminary days have been unable by the strenuous activities of a modern pastorate to keep fresh the knowledge once possessed. To each of these men these volumes by Dr. Robertson will be invaluable. No minister can hope to interpret the Word of God unless he has an accurate knowledge of its exact meaning. Such meaning can be had in some measure by a comparison of the various English translations which ought to have place upon his bookshelf, but it can never be final unless he has looked at the original words in which the New Testament came to the world. A casual turning through the two volumes which deal with the first three Gospels reveals no difficult passage upon which the author does not throw much light. Men who discuss the Bible must know what the Bible means. These books will help wonderfully in the securing such knowledge. Above all else the modern church needs a spiritual leadership, but the second need is an intellectual leadership. I know no good reason why the two should not be com-

bined in the same men. These books will help.

The style is attractive. Quotations from classical writers and modern scholars leap at you from every page. The personal touch of the author is ever at hand. Comments on strange words and difficult sentences are brief, but wonderfully suggestive.

The spirit of the studies should appeal to all classes of readers. The conservative position of the author is well known throughout the Christian world, but the scholarship of Dr. Robertson is equally famous. Here is conservatism sufficient to attract the most conservative interpreter of the New Testament; here is scholarship sufficient to warrant the consideration of the most liberal of the liberals. Both will find these volumes helpful, intriguing, inspiring.

The New Archeological Discoveries and Their Bearing Upon the New Testament and Upon the Life and Times of the Primitive Church, by Camden M. Cobern. Introduction by Edouard Naville. Supplement by George W. Gilmore, editor. Funk & Wagnalls Company. 782 pages. \$4.00.

This is the ninth edition of the monumental volume, *New Archeological Discoveries*, by Camden M. Cobern. George W. Gilmore, the editor, has supplied a supplement which brings the record of discoveries bearing upon the New Testament down to the year 1929. The book may deter the browser but when one once gets immersed in it, it reads more like a novel than a recital of cold facts. The array of truth it contains and the illumination it sheds on the New Testament verify the words of Oliver Wendell Holmes: "I believe in the spade. It has fed the tribes of mankind. It has furnished them water, coal, iron and gold. And now it is giving them truth—historic truth—the mines of which have never been opened until our own time."

It is a fact that the New Testament did not produce Christianity but that Christianity produced the New Testament. The life preceded the Book. Hence, to understand our New Testament writings it is absolutely necessary to know the conditions out of which they came. The spade of the archeologist is giving us a knowledge of the life and times which underlie the New Testament that makes it possible for us to more accurately interpret its teachings than ever before. In some respects this is giving us a new Book. For example, we now know, thanks to the spade, that the New Testament was written in vernacular Greek, for the most part, "in the non-technical and rather careless language of the street and home." This has cleared up many difficulties in translations. And it has gone "a long way to disprove many of the critical theories."

And this leads us to say, in the second place, that archeology, on the whole, has established the Old Book on a firmer basis than ever. The revelations have the total effect of attesting the accuracy of the New Testament writers and of leaving us with a greater conviction of the trustworthiness of our Scriptures. Luke is a case in point. Geographers, the world over, were agreed that Luke's statements proved that he was unacquainted with conditions around Iconium in Paul's time. But a discovery by Sir William Ramsay proved that Luke was correct and the geographers wrong.

The book will be invaluable to anyone, minister or layman, who desires to familiarize himself with the conditions which gave rise to the New Testament and which formed the framework in which the primitive church came into being. The story of the discovery of the papyri and the light they throw on the language of the New Testament reads like a romance. The study of the monuments and inscriptions give a vivid impression of those days when Christianity was making its conquest of the Gentile world. These are factors which are indispensable to the understanding of the Gospels and the Epistles of Paul. "To read in its entirety *The New Archeological Discoveries* is to gain in panoramic form as clear and concise an idea of ancient times and their relation to the Bible as can be obtained anywhere."

C. R. B.

Miscellaneous Notes on Old Testament Topics, by Barnard C. Taylor. The Judson Press. 100 pages. \$1.25.

The Professor of Old Testament interpretation in the Eastern Theological Seminary has written a valuable little book giving his former students and the public at large an explanation of some of the many interesting questions in the Old Testament. Each topic is very briefly but clearly discussed. The author does not try to give all of the interpretations, modern and radical, on these topics, but shows that through his forty years of study the Bible may be accepted still as the inspired word of God.

In addition to the notes on various topics selected in general there are some "Homiletical Suggestions" in which the author shows how the Psalms and the Prophets may be properly used in preaching. This little book is sure to be a great help to students of the Bible in a busy age.

T. B. R.

Doctrinal

What is Hell? a symposium. Harper and Bros. 186 pages.

The title is needlessly sensational. The outside paper cover on the front is even more sensational, suggesting a yawning chasm filled with terrible tongues of flame. It is to be regretted that the publishers have disguised a most interesting and instructive theological volume as a typical book-stall "shocker."

The book is made up of essays by ten men and two women, all of them Britishers, and each essay deals with some phase of the conception of hell. Dean W. R. Inge, Bishop J. E. C. Well-ton, Professor James Moffatt, Dr. W. E. Orchard, the Rev. F. W. Norwood and Mr. G. Hay Morgan present varying

Religious Best Sellers

June, 1930

Methodist Protestant Book Concern, Baltimore

Sermon on the Mount—*Chappell*
Christ of Every Road—*Jones*
The Spirit of God and Faith of Today
—*Roberts*

The Spirit of Protestantism—*Kirk*
Pentecost Day by Day—*Wright*
Sermons of Power

Fleming H. Revell Company, New York

Christ of Every Road—*Jones*
Passion Play—*Swift*
Twice Born Ministers—*Shoemaker*
King's Penknife—*Haldeman*
Streams in the Desert
Living Issues—*Speer*

Association Press Book Shop

New Adventures in Faith
So Youth May Know—*Dickerson*
What is Christian Education?—*Coe*
In Quest of Life's Meaning
Noble Experiment
Process of Group Thinking—*Elliott*
Morehouse Publishing Company,

Milwaukee, Wis.

New Episcopal Prayer Book
Building Family Foundations—*Holt*
Church School Organization—*Palmer*
Episcopal Church—*Atwater*
Life Abundant—*Bell*
Ways and Teachings—*Haughton*

Presbyterian Book Stores

The Christ of Every Road—*Jones*
The Gospel for Main Street—*Brown*
The Virgin Birth—*Machen*
Some Living Issues—*Speer*
Rogues of the Bible—*Black*
Objectives of Religious Education—*Vieth*

Stores of the Methodist Book Concern

The Christ of Every Road—*Jones*
The Holy Spirit—*Calkins*
Answers to Every Day Questions—*Cadman*
Perpetuating Pentecost—*Versteeg*
Abingdon Bible Commentary
—*Eiselen, Lewis & Downey*

Religious Book Club

Hebrew Religion—*Oesterley and Robinson*
Some Living Issues—*Speer*
The Ethics of Paul—*Enslin*
The Spirit of Protestantism—*Kirk*
The Church in Politics—*High*
Continuity of Christian Thought—*Allen*
Presenting the Glorious Gospel—*Joseph*

Pilgrim Press Book Store, Chicago

Theism and Modern Mood—*Horton*
Mahatma Gandhi—*Andrews*
Behaviorism—*King*
Pioneering on Social Frontiers—*Taylor*
Holy Spirit—*Calkins*
Spirit of Protestantism—*Kirk*



New light on the origin of the Gospel "according to" Matthew, and new light on its central figure

Benjamin Wisner Bacon's

Studies in Matthew

"Destructive criticism" is the unflattering term which men often apply to the effort to break away incrustations of traditional belief from the heroic figure of Jesus. But if the process be attended with some measure of historical knowledge and some sympathetic appreciation for the successive developments of religious faith, it cannot fail to open new vistas through the overgrowth of the centuries past. *New Light on that central figure is the tribute we desire to pay on this nineteen-hundredth return of "the acceptable year of the Lord."*

(From the author's Preface)

A careful study of the process of recasting which the gospel record has undergone, with the aim of distinguishing the primary testimony from later adaptation. Not that either should be disparaged, but each lend its own aid to reverent research.

A fresh contribution to New Testament criticism, presenting Professor Bacon's opposition to the views of Harnack and of Streeter.

Not the least inviting feature of the book is the author's own translation of Matthew, carefully annotated as to source-material.

559 pages • \$5.00

HENRY HOLT and CO.
1 Park Ave. New York City

AFTER PENTECOST What

How the Church and the program of the Church can best be benefited by the current observance and study of Pentecost is the burden of the contributors to this timely volume. . . . Starting first with a penetrating interpretation of Pentecost and its tremendous possibilities, there follow definite suggestions on "The New Evangelism"; "The New Missionary Imperative"; "The New Stewardship Imperative"; "The New Christian Home"; "New Social Attitudes"; "The New Layman After Pentecost"; and one or two other chapters on the significance of "perpetuating Pentecost." . . . The contributors who make possible the book are:

A. Earl Kernahan
J. E. Crawford Elmer T. Clark
Samuel McCrea Cavert
Halford E. Luccock R. A. Dean
G. Ray Jordan
O. E. Goddard W. T. Watkins

Ready on or about August 15th

Price \$1.50

COKESBURY PRESS
NASHVILLE

Your bookseller will be glad to have your advance order and mail the book to you on your vacation.

STANDARD Graded Courses

actually teach
MORE BIBLE
and teach it Better

FREE Prospectus
On Request.

Also International Uni-
form Lessons. Write for
Complete Catalog.

THE STANDARD PUBLISHING CO.
Department R-8
8th and Cutter Sts., Cincinnati, O.

points of view held by Protestantism. Abbot Butler, in a most able essay, presents the Roman Catholic doctrine of hell and purgatory. Sheila Kaye-Smith, the novelist, until recently a vigorous Anglo-Catholic and now a convert to Rome, explains the causes which have brought about our lack of emphasis upon the doctrine. Sir Oliver Lodge reinforces the reality of hell from the side of spiritualism. Annie Besant tells us the message of theosophy in the same direction. Warwick Deeping, the author of "Sorrrell and Son," is content to define hell as a man's sense of fail-

ure. Professor Irwin Edman, as an avowed sceptic, writes grimly and forcibly of the same earthly hell. The essays vary considerably in their appeal and background of scholarship. Many readers will probably find Dr. Moffatt's treatment the most stimulating and suggestive.

There can be no doubt that the doctrine of hell is completely omitted from the preaching of most Protestant ministers. They refuse to face it or expound it. There is no question that this is a serious omission. We need to re-discover for our time the note of warning in our faith. This volume on hell is of decided value in restoring the lost balance in our conception of the future life.

Lectures in Hyde Park, Series III, Christianity and Conduct, by Clement F. Rogers, (S. P. C. K., 2s. 6d. net).

Sin and self satisfaction are the chief reasons why men do not go to church. To pay up your losses if you bet and to refuse to take your winnings if you win, is one of the best ways to cure the betting habit. Betting is not only wrong in its consequences, it is distinctly wrong. Sound theology and sound economics agree, since God is one.

Such boldly forged yet distinctly Christian assertions as these are among the excellent discussions of the professor of pastoral theology at King's College, University of London, presented in this volume. The lectures, the fruit of being preached many times, defended against the heckling of class rooms, and discussed at Hyde Park are here presented for the careful study and mental stimulation of the selective reader. The topics treated include "Rights or Duties," "Poverty and Waste," "Betting and Gambling," "Divorce and Remarriage" and "Why men do not go to Church." Professor Rogers' work is really a scholarly and very effective approach to the oft discussed subjects about which so little has been done.

The Atonement and the Social Process, by Shailer Matthews. The Macmillan Company. 212 pages. \$2.00.

Thirty-three years ago there appeared one of the great pioneer books on the social teachings of Jesus, written by a student at Newton Theological Institution. During the third of a century that has elapsed since, this author has written and done an incredibly large number of significant things; two of the last being to become the first American recipient of the D.D. degree from Paris Theological Seminary and to write this scholarly interpretation of the value of the death of Christ not only for past ages but for our present age as well.

Every age has expressed its belief in the religious function of the atonement but these expressions were necessarily cast in the thought forms, chiefly political, of the time. Such expressions prove inadequate for an age that has outgrown the patterns about which they were moulded. But the atonement has not been outgrown. We cannot put Jesus safely away on the shelves with Socrates and other one-time great leaders whom moderns revere or pity but do not follow. The persisting value of the death of Christ in the religious life of our time needs to find expression in a pattern understandable to "modern man's recognition of cosmic process, the relation of an organism to its environment and the individual to society."

This task, Dr. Matthews executes with

characteristic ability by evaluating, first, the historic theories of the atonement in the light of their respective periods and then, second, by interpreting the permanent value of the cross of Christ in our modern social process. But any summary does injustice to a book of this sort; it deserves to be read in full by every modern Christian who finds difficulty in keeping his religion consonant with theological formulations of the fourth, or even the sixteenth, century.

A. E. L.

Be Of Good Cheer, by W. P. G. McCormick. Longmans, Green and Co. 100 pages.

The author believes that the note of "joy" is most wanting in our contemporary religion. So often religion is falsely associated with what is drab and dull. Yet vital Christianity invariably brings joy into a man's heart.

The author's leading thought is that the note of "joy" will be restored through the idea of God as revealed in Christ. He insists that the whole secret of our religious life depends upon our idea of God. We must get back to the God of Jesus Christ.

The book is an intimate and yet wholesome and sane discussion of Christian religious living.

P. F. B.

Preachers and Preaching

The Foolishness of Preaching, by Ernest Fremont Tittle. Henry Holt and Co. 314 pages. \$1.75.

Someone has said that this is the best volume of sermons and addresses published this year. The writer is nationally known as the minister of the First Methodist Episcopal Church of Evanston, Illinois, and draws to his ministry many of the students attending Northwestern University. His approach is thoroughly modern and the work is characterized by a thoughtful and ripe tolerance and an unwillingness to make snap judgments.

The first and the last addresses in the volume deal with the theory and technique of preaching, "The Field of the Pulpit—Life," and "The Foolishness of Preaching" from which the work gains its title. Eight sermons, "What is Worth While?", "Spiritual Adventure," "Seeing the Invisible," "As a Little Child," "The Love of God," "The Good of Prayer," "Christianity and Respectability," and "Reformer, Reform Yourself" deal with "Religion and the Individual." The next seven, "Christianity in a Machine Age," "Religion and Art," "The Prohibition Problem," "The Modern Jonah," "Patriotism," "An Adequate National Defense," and "The Unfinished Task" are grouped under the general subject "Religion and Society." There are four Lenten Sermons "In the Wilderness," "On the Mountain," "In the Garden," and "On the Cross" under the general heading of "Jesus' Experience of Life and Ours."

If one could buy only one volume of sermons this year this would unquestionably be the volume to purchase.

H. W. H.

The Challenge of the Changing, by Malcolm James MacLeod. Fleming H. Revell Co. 234 pages. \$1.50.

These "Studies on the Seeming Drift of Things" from the pen of the minister of the Collegiate Church of St. Nicholas in New York are thoughtful, stirring, and well written. The writer is con-

scious of the import of the changing day and is seeking to minister to it in the spirit of Christ. The discourses indicate a wealth of reading and an intimate acquaintance with modern thought. The appreciation of poetry, literature, and history, remind one of Dr. Hillis.

The subjects discussed are "Signs of the Times," "Does the Age Lack Vision?", "Is the Age Irreverent?", "What About Worldliness?", "The Cry for Justice," "The Craving for a Religion of Joy," "The Passion to Conquer Fear," "Thirsty Men and Women," "A Saner Conception of the After-Life," "Salvation, A Larger Word Today," "The Only Thing that Really Counts," "A Great Religious Symbolism," "Has Worship Declined?", "Does the Church Lack Courage?", "The Challenge of the Everlasting," and "Christian Union, a Burning Question."

H. W. H.

Remember Jesus Christ and Other Sermons, by John Snape. Richard R. Smith, Inc. 174 pages. \$1.50.

This is a volume of sermons by the minister of the Temple Baptist Church, Los Angeles. The title is taken from the first sermon in the book which was preached as the annual sermon at the Denver meeting of the Northern Baptist Convention in June, 1929. Other sermons included are "Authority in Religion," the first sermon of the writer's present pastorate; "The Social Teachings of Jesus"; "Intimations of Immortality"; "Ezekiel's Vision of Hope"; "The Mothers of Men"; "Our Flag"; "If I Were a Jew"; "The Incomparable Importance of the Teacher's Work," an address delivered to the public school teachers of Los Angeles; and a sermon reprinted from *The Homiletic Review*, "Babson's Six Reasons Why Business Men Do Not Go to Church." The theological position is conservative and the sermons have the tang of extemporaneity.

H. W. H.

The Pew Preachers, edited by William L. Stidger. Cokesbury Press. 251 pages. \$2.50.

Fourteen distinguished laymen, under the leadership of William L. Stidger, have given their impressions of Religion. As a Business Man Sees It, The Kind of Christ We Will Share with the World, God Is in His Heaven—And In Business, Citizens of the City of God, What Christ Means to Me, Putting Christian Principles to Work in Business, The Soul of a City, The Layman in a Changing World, Can the Pew Help the Pulpit, God Only Knows, Life's Voyage, Jesus was Right, What is Right in Business? All of the laymen are known to us; Roger W. Babson, R. A. Doan, Robert A. Long, Edwin Markham, Thomas L. Masson, J. C. Penney, James Schermerhorn, William Ellery Sweet, Edgar T. Welch, William Allen White, Curtis D. Wilbur, Charles W. Wood, and Owen D. Young.

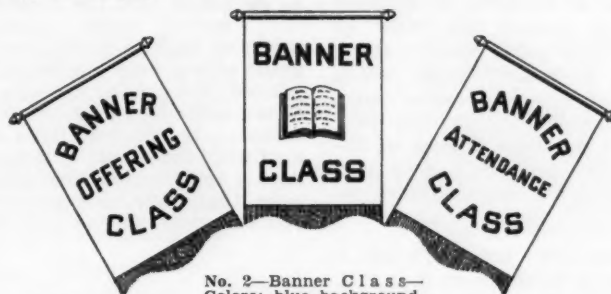
It is good to have such a book from men who have done things in their own business or profession. We have been deluged with such books from the pulpit. It is a fine book for any minister to recommend to the leading laymen of his church. Each chapter is prepared with a short biographical sketch of the author, prepared by Dr. Stidger.

A. S. N.

Attendance Banners

\$6.00 each, postpaid

For schools and societies desiring a special banner to encourage punctuality in attendance, increased offerings and attendance, we offer three designs made in uniform sizes 18x24 inches with silk fringe. Price includes hardwood cross rod, and brass ends with silk cord attached ready for hanging.



No. 1—Banner Offering Class—Colors: black background, gold letters.

No. 2—Banner Class—Colors: blue background, white letters.

No. 3—Banner Attendance Class—Colors: purple background, white letters.

New Series Offering Boxes

5c each, 50c dozen, postpaid; \$3.50 per 100, delivery extra; \$3.75 per 100, postpaid; Uniform sizes 2x2½ inches

An offering box or collector made of heavy cardboard with a tin top and bottom. The top contains a slot so cut that a coin once inserted cannot be removed. The designs on the boxes are printed in five colors making them especially attractive for the children. Each box contains space for the name, the address and the number.



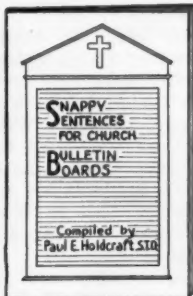
Missionary Offering Box

A unique design, appropriate for Missionary Societies or special Missionary Collections. The inscription is "Go ye into all the world and preach the Gospel to every Creature." The design pictures the two hemispheres showing a Christian and Heathen scene.



My Jewel Box

For general purposes. The design represents Mary anointing the feet of Jesus. Inscription, "A Gift for Jesus."



SNAPPY SENTENCES

FOR

CHURCH BULLETIN BOARDS

By Rev. Paul E. Holdcraft S. T. D.

Price, 35c copy.

The many friends and users of Dr. Holdcraft's book "Outline Chalk Talks" will welcome this volume, which is a compilation of sentences gleaned from many sources. There are 501 different little messages, which the alert pastor can use in driving home a message to those passing the church, in this book. They are sentences full of snap and pith, yet so simple that the average reader can quickly get the truth they convey.

Your Church Bulletin Board can be the means of reaching thousands of people through the use of these "Snappy Sentences." An index makes accessible instantly sentences for special days and subjects.

Order from your Church Supply House

STOCKTON PRESS

Dept. C. M.

516 North Charles Street, Baltimore, Md.

I am interested in your new Fall Catalog of 124 pages, offering new ideas and helps for Church and Sunday School work. Send me a copy as soon as it is off the press. (September 1st.)

Name
Street
Town
State

Religious Education

The Little Boy of Nazareth, by Edna Madison Bonser. Richard R. Smith, Inc. \$2.50.

This story of the boyhood of Jesus is a gem. The reviewer has never read a more reverent or sympathetic story of the wholesome normal life which Jesus must have lead at Nazareth as he grew in wisdom and stature and favor of God and man. In Mrs. Bonser's story, the little boy is named Joshua which being translated of course means Jesus. No liberties are taken with the New Testament but there are flashes of insight which often give one a quite new understanding of the spiritual development of Jesus.

Both fact and fancy are woven into a story which is as beautiful as it is real. At the end of each chapter there are questions for further study and suggestions as to things to make. The volume is illustrated with many pictures which make more vivid the Nazareth landscape and the Oriental setting in which Jesus grew up.

Here is a book which ought to be in every home for reading to children of Junior age. There is no minister who would not find *The Little Boy of Nazareth* stimulus to his own thinking and appreciation.

J. E. R.

An Adventure in Religious Education, by Walter Scott Athearn. The Century Company. \$3.50.

In the main this latest book by Dr. Athearn is an account of the development of the Boston School of Religious Education under his leadership. It is in a way an apologia for his work in Boston. However, there are abundant references to what is going on in the field of religious education in other institutions of higher learning. The book is encyclopedic and statistical in style. If you wish to know the educational standards for academic degrees you find it here. If you wish to know the present status of the M. A. degree here are the facts.

J. E. R.

The Children for God, A Pageant, by Marguerite Hazzard. The Judson Press. 20 cents.

This is a Christmas pageant of a general type which can be used on other occasions such as conventions and interdenominational rallies.

J. E. R.

Training Lessons for Church-School Workers, by Seldon L. Roberts. The Judson Press. 60 cents.

This little book is full of practical suggestions for church school workers. It can wisely be put into the hands of teachers and superintendents who are beginning their work.

Among the chapter titles are the following: Building and Equipment, Democratic Management of the Church School, Grading the Church School, Growing a Working Force of the Church School, Training the Working Force of the Church.

J. E. R.

How Not To Do It

AN enterprising minister who is seeking a new situation has recently sent the enclosed letter to several pulpit committees. It would be hard to devise any plan which would give a man less consideration. A printed letter filled in with typewriter or pen is the very antithesis of personal contact. It tells one thing better than anything else—that is that the candidate is applying to many churches at the same time. We commend the letter to you as an example of how not to do it.

Bachelor of Arts
Master of Sacred Theology
Doctor of Divinity

19.....

To the Pulpit Committee of the
..... Church,

My Dear Committee:—I note the pulpit and pastoral vacancy of your church and desire to make application for same.

That you may know something of the writer, in order to take intelligent action relative to his candidacy, I beg to submit the following:

The writer was born in the city of Chicago,

where he was reared to manhood, and where he received his early education. Began my ministry in Conference in 1913, receiving licensure from

..... Was later ordained by Ass'n of Congregational Conference. The letter head upon which I write, shows my scholastic standing, from viewpoint of the acquirement of degrees. Commendations are herewith enclosed which speak for themselves. Additional recommendations can be secured from leaders in both the Congregational and the Presbyterian denominations.

The sermonic messages of the writer seek to instruct and construct, to illumine and inspire. To that end, controversial matters are avoided and strictly Biblical discourses characterize the pulpit work. The applicant for your pulpit has maintained a record of being independent in his thinking, neither taking side with one or the other movement, but seeking the good in both.

My family consists of two children, the older and the younger. Mrs. is a college graduate, a former school teacher, and is vitally interested in Christian work.

Further and fuller information will be most gladly furnished upon request.

With well wishes and good greetings, and trusting that you shall be guided by the Holy Spirit in the selection of a pastor, at this opportune time,

Very Cordially and Cheerfully Yours,

REMARKS:

Worship in the Church School, by J. Sherman Wallace. The Judson Press. \$1.00.

Evidence of the growing recognition of the importance of worship in the church school is shown by the appearance of still another book in this field. This volume by Dr. Wallace is of a general type and states wisely the principles which underlie the modern conception of worship as related to boys and girls and young people.

After discussing the need for training in worship and its origin and history and purpose, the author asks why worship is important in the church school. He says among other things, "Worship is the most sufficient means of developing the religious experience." Later chapters consider such subjects as the Need of Graded Worship, Aids to Worship, Building Programs of Worship and Conducting a Program of Worship.

Several programs of worship are included.

J. E. R.

Religion and Conduct, by George H. Betts, Frederick C. Eiselen and George A. Coe. The Abingdon Press. 288 pages. \$2.00.

This is a report in book form of the addresses and forum discussions of a conference of educators (mostly religious educators) held at North Western University, November 15-16, 1929. The subject discussed was "The Place of Religion in Shaping Conduct and Character." The problem confronted was "whether religion as we interpret, teach and practice it today is capable of motivating life." The conference was held to meet a tendency to ignore religion in recent conferences of character education.

The conference was conducted in a scientific spirit of inquiry. Nothing was taken for granted and nothing assumed. Those participating were moved by the desire to make a calm, unbiased study of the whole problem.

Some of the general topics of discussion were: "Religion as Motive in Conduct," "Personal and Institutional Aspects of Religion," "Influence of Social Environment on Conduct," "Therapeutic Value of Religion," "Researches in the Dynamics of Religion," "Strength and Weakness of a Program of Character Education That Omits Religion," "Some Impressions of the Conference."

P. F. B.

Personology, by Bishop Frederick B. Fisher. The Abingdon Press. 212 pages. \$1.50.

By "personology" the author means the science of creative living. He looks forward toward the rebuilding of our world through recreated persons. Creative personology is needed to solve the problems of our individual and social living.

The book is an outgrowth of the writer's work as a missionary in India. "India," he says, "needs not mysticism but the two-edged sword of moral regeneration and social revolution." The titles of the chapters are: Dynamic Unity, Magnetic Desire, Creative Faith, Common Genius, Branded Loyalty, Constructive Co-operation, Progressive Freedom and Scientific Mysticism.

P. F. B.

Ambition is the mind's immodesty.
—Davenant.

MINIMUM STANDARDS FOR SMALL CHURCH BUILDINGS

As Urged by the Bureau of Architecture of The Methodist Episcopal Church

1. There should be not less than three rooms in addition to the auditorium, a minimum of five rooms if possible. It is a bad mistake to fill the entire building, no matter how small, with fixed pews. The smallest building should be divided by lath and plaster partitions into at least four rooms.

2. Walls and floors as nearly sound-proof as possible.

3. In at least three of the department rooms provide fourteen square feet per pupil.

4. Provide proper heating, lighting and ventilation. Do not have pupils facing the glare.

5. If a basement floor must be used, it must not be more than three feet below grade.

6. At least one room to be arranged for use for special gatherings of church and community.

7. Sanitary and drinking facilities the best possible to be provided in the community and of proper height.

8. Plan built-in cabinets for care of books, supplies, etc.

9. Make provision for wraps, etc.

10. Have walls and woodwork carefully planned as to color schemes, light and general aesthetic values.

11. Plan for proper hangings and pictures, eliminating all unsightly objections.

12. Employ competent architectural service for the smallest building.

13. Have an attractive and legible bulletin board announcing services and residence of pastor.

14. Be sure to make some provision for small children.

Golden Rule Among Ministers

Prolonged sickness may cause embarrassment to a minister and a hardship to his church. The spirit of fraternity, however, may find a way to help both a sick brother and also the church to which he ministers. This fact was made clear when the Rev. B. A. Walton, pastor of the Baptist Church at Pulaski, New York, had a long illness, during which he was unable to conduct his services. The Oswego County Ministers' Association (an organization of Baptist ministers) discussed the matter. The conclusion was reached that ten different ministers would secure the assistance of their laymen, and ask a layman to conduct one morning service. Then the minister, thus released, would conduct the morning service in the church at Pulaski without expense to the same. Enough laymen were ready to co-operate, and the following schedule was announced for the services at Pulaski.

Rev. George H. Carr, of Phoenix, will preach next Sunday morning. Other ministers who will participate in these services are: Rev. F. E. Glenster, S. Hannibal; Rev. M. J. Winchester, Oswego; Rev. F. B. Vreeland, Jr., Oswego; Rev. G. A. Lietka, Fernwood; Rev. F. W. McDermott, Hannibal; Rev. F. Fennen, Sandy Creek; Rev. A. C. Horseman, Fulton; Rev. Otto Loverude.

Thus, once again, the Golden Rule found expression in modern life.

The Time for In-Gathering

RALLY DAY suggests that we make a special effort to have all the old members, and as many new ones as possible, present at the fall opening of Sunday School. These post cards offer an inexpensive but effective method of securing a large attendance on Rally Day. The designs are printed in colors on white cards which are the usual post card size. They may be sent by messenger or mail.

INVITATIONS



1078

No. 1077. For the Cradle Roll Department. These happy looking mothers shown in the illustration have made a special effort to bring their tiny sons and daughters to Sunday School on Rally Day.

No. 1078. For the Beginners Department. Four and five year old smiling boys and girls are ready and eager to carry their banners and march in the big gathering. Send



1077

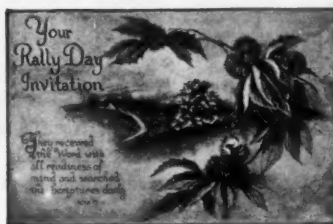
No. 1081. For the Young People's Department.

No. 1082. For the Senior Department.

No. 1083. For Adults. It may be used as a general Rally Day card and is particularly adapted for the ungraded school.



1081



1083



1082



962

SOUVENIRS

\$1.00 a hundred

No. 962. Attractive souvenirs in color. They may be used as bookmarks.



OFFERING ENVELOPES

Rally Day. Appropriate design in colors. 40 cents a hundred; \$3.50 a thousand.

Special Offering, with slot opening, \$1.50 a hundred.

THE WESTMINSTER PRESS

PHILADELPHIA
Witherspoon Building
PITTSBURGH
Granite Building

NEW YORK
156 Fifth Avenue
ST. LOUIS
914 Pine Street

CHICAGO
216 S. Wabash Avenue
SAN FRANCISCO
234 McAllister Street

NASHVILLE
711 Church Street
Address the Store
Nearest You



Do your summer plans carry you to or through Chicago? If so, please consider this..

A Cordial Invitation to the Home of Deagan Tower Chimes

WE of J. C. Deagan, Inc., invite you, on your next trip to or through Chicago, to visit the "birthplace" of the most widely used Tower Chimes in America.

If on coming into the city you will telephone Lake View 4364, transportation will be provided to the plant. There you will see the intensely interesting methods by which Deagan Tower Chimes are made, and hear the rich, golden music that they send forth.

You will be invited to select from a comprehensive library of rolls your favorite hymns and to experience the thrill of having the air vibrate, at the press of a button, to the inspiring music you have selected.

Noting the lifetime construction of Deagan Tower Chimes, and considering their salutary influence upon the community, you will undoubtedly wish that your church were equipped with them; whereupon we shall be happy to explain how other churches in similar circumstances have converted the wish into a reality!

If you do not plan a visit to Chicago, full information will gladly be mailed.

J. C. Deagan Inc.
Established 1880

190 Deagan Building, CHICAGO

THE name Pilcher on an organ has been accepted for over a century as a guaranty of intrinsic worth and permanent satisfaction. . . Inquiries invited. . . Henry Pilcher's Sons, Incorporated, Louisville, Kentucky. Steinway Hall, New York City.

PILCHER
...Organs

THE VOICE OF INSPIRATION

The Cure For Care

By Harry Burton Boyd, Pastor, Arch Street
Presbyterian Church Philadelphia, Pennsylvania

*"Casting all your care upon Him,
for He careth for you."*

I Peter 5:7

THE Apostle Peter in his first Epistle addressed to the Christians scattered throughout Asia Minor exhorted them to trust in God's love through all their persecution. In the seventh verse of the fifth chapter of the Epistle he sums up his counsel in these words, "Casting all your care upon Him, for He careth for you." In the American Revised Version the verse reads, "Casting all your anxiety upon Him, because He careth for you."

We believe that God is the author of harmony. In Job 38 we hear the Lord, in His reply to Job, declaring the wondrous procession of creation, and in verse 7 it is declared that the morning stars sang together, and all the sons of God shouted for joy. That is not the picture of a harsh experience wrought in discord and dissonance. The chemist in the laboratory builds up his science, and records with confidence his results, because of known chemical harmony. The studies of the physicist in light and sound confirm again the belief in the harmony that pervades the universe. When the housewife carefully follows directions in the preparation of food she expects and attains desired results through this same underlying harmony.

Aesthetically we are charmed by the fragrance of the flower and beauty of the symphony because harmony, the gift of God, is present. This same harmony that is woven into the warp and woof of nature should exist between God and man, Creator and creature. Jesus revealed God as the Father of love and declared that He is desirous of freeing us from the burdens that rest upon heart and mind. Life free and abundant shall be ours when we enter into harmonious relations with God. Peter emphasizes the teaching of Jesus when he bids us cast our cares and anxieties upon God.

Each of us knows the "fret and toil of care," the gnawing of anxiety. The experience is general and touches all classes. The definitions of Care and Anxiety as they are given in the Oxford Dictionary may be briefly summed up as: "Mental state arising from doubt; concern; solicitude; fear; uncertainty; desire for that which is forbidden."

Ahab, denied his desire for the vineyard of Naboth, went to bed, turned his face to the wall and refused to eat. (I Kings 21:4.) The fear of discovery always hangs over the criminal.

But we can turn from these forms of anxiety to those that beset normal, decent men and women. These are the anxieties that grow out of our moral obligations to our families and friends. There is the care arising out of business worries. Loss of health and fear of failure cause anxiety. Every pastor meets people who are haunted by a sense of fear. They walk in the atmosphere of tragedy. An indefinable evil presence stalks beside them. Christians are too frequently victims of fear. Must we merely bear it? Is there no getting rid of it? If there is no relief, of what use is our Christianity? Peter, in his advice to the believers of the first century, has answered the question for Christians of the twentieth century.

He gives us a definite part to perform. Cast your anxieties and cares upon God the Father. It was not a new prescription for a new need. Men have always been afraid. Great souls have sought in spiritual experience a cure for this fear. A thousand years before the birth of Jesus the Psalmist wrote, "Cast thy burden upon the Lord, and He shall sustain thee." (Psalm 55:22.) How shall we accomplish this? It requires Trust in God and Faith in His Promises. That demands that we have a working ideal of God. Here so many fail. They claim to believe in God, but can not define Him. He is a shadowy First Cause—a Mighty Eternal Force somewhere out yonder on the rim of the universe. They have no conception of God as Father, no understanding of Divine Love as it reaches toward men. You may approach a better understanding of God as you realize His providential oversight as it is revealed in Nature, in the recurring seasons, and the food provided for man and beast. You can see Him in direct contact with every seeking soul if you will ponder the words of Jesus in Matthew 6:25-34. When you appreciate your limitations then you are prepared to comprehend the power and loving kindness of God the Father. When you trust Him thus you are prepared to cast your cares upon Him. As you look back over the past month, is it not true that most of your fears never material-

ized? Much of your burden is heavy but not real. A trust in God frees from foolish fears. There is enough care that is genuine and heavy to bear. As a Stoic you can square your shoulders and bend under the load. With tiring muscles and embittered heart you can stumble along the road. Walking in the shadow you know no glory of the sunlight, after the storm you see nothing of the rainbow. The road of life is cluttered with such hopeless travelers. No Christian is expected to bear such useless baggage.

We are heirs of the Promise—"for He careth for you." Many of us do not believe that. We repeat it hoping that something may happen. Repeating the phrase as a charm is vastly different from accepting it as a promise made by our Eternal Father.

When we really believe that God cares for us it exalts our personality, and dignifies us with a definite place in God's scheme of life. With mock humility many say—"Man is merely a speck in the universe. Our world is one of the smallest of the planets. Science has revealed the greatness of creation, and man should not be such an egotist as to feel that God knows or cares anything about him." Such a statement is unscientific. The intelligence of the astronomer makes him greater than the worlds he surveys. So far as the evidence goes, man is the only creature with moral responsibility in the universe. Other planets may be inhabited, but I shall not decry my nature and endowments until I know that they have been surpassed. All the testimony of patriarchs, prophets and Jesus tell us that God loves and cares for us. An unnumbered host during the past twenty centuries have given the same evidence. God cares because He loves. God, the Father of our Lord Jesus Christ, is more than a philosophic concept expressed in stilted phrases. Paul said that he had learned to be content in any state in which he found himself. That was not a Stoic acceptance of life (Phil. 4:11), but the expression of a confidence founded upon the love and care of his Heavenly Father. In his hour of trial Job could say—"Though He slay me, yet will I trust Him." (Job 13:15.) Great Souls in humble circumstances have vindicated this faith. Though unknown and unhonored, they contributed to the spiritual assets of the race. With prayer that was genuine, not trite or selfish in form or spirit, they have laid hold upon God. With a faith that was vital and a trust that was deep they have claimed the promise and received the answer.

God cares but we do not trust ourselves to His sustaining arms. Dwight L. Moody loved to tell this story: An old lady boarded a train for the first time. She was going only a few miles

**Copies
Anything
Typed
Written
or Drawn**

"Glad I Purchased the Lettergraph!"

That's what Rev. Reginald P. Skinner, Pastor St. John's Church, Townsend, Mont., says. Read his letter:—

"The Lettergraph continues to render very efficient service. I am exceedingly glad I purchased it; the good obtained through our little weekly sheet is wonderful. I feel certain that a great number of men would certainly indulge in this manner of publicity if they could realize the great help it is in the work."

Ministers everywhere are enthusiastic about the work of the Lettergraph.

**Supplies
for ALL
Duplicators**

The Heyer Duplicator Co., Inc.

Established 1903

915 West Jackson Blvd., Chicago, Ill.

HEYER - Rotary
- TRADE MARK -
Lettergraph



**Send for
10-Day Trial Offer**

Copies anything, typed, written or drawn, from post card size to a 9x15 sheet (maximum printing surface 7½ x 11 in.). The only rotary duplicator on which it is easy and practical to print in two or more colors. Anyone can produce clear, legible, attractive work. Operating cost about 25c per 1,000 copies. Fully equipped, the price of the Lettergraph is only \$35.00. Mail the coupon for our 10-day Trial Offer.

THE HEYER DUPLICATOR CO., Inc.
915 W. Jackson Blvd., Chicago, Ill.

Send details of your 10-day Trial Offer.

Name _____

Address _____

Town _____

State _____



A Beacon of WELCOME

AN Ashtabula Bulletin speaks for itself in welcoming the tourist, or the return of the vacationer. It will help your church in overcoming that "summer slump." The Ashtabula Bulletin has extraordinary attention value—yet maintains all the dignity and beauty which its message demands.

Prominent pastors have found Ashtabula Bulletins worth while investments, for they more than pay for themselves through increased attend-

ance at regular and special services, entertainments, bazaars and all business or social functions.

If your requirements call for something special in a bulletin, please remember that we can build a bulletin any size—none too large or too small for us to handle.

Send for the Ashtabula Bulletin catalog—a copy awaits you. Just send a postcard, it is not necessary to write a letter.

THE ASHTABULA SIGN COMPANY

"The Home of Good Bulletins"

851 KINGSVILLE AVENUE :: ASHTABULA, OHIO

"FOR THE Love of Mankind"

This is the title of a most interesting and informative brochure, which we will gladly send you free on request.

It describes the Church Acousticon and contains glowing reports received from a few of the several thousand churches which are giving to the deafened of their congregations the consolation of inspiring sermon and sacred music.

It also explains how you, too, may install this powerful and proven hearing-aid in your church for a four weeks' trial, without charge or obligation of any kind.

Write for your free copy of "For the Love of Mankind"

DICTOGRAPH PRODUCTS COMPANY, INC.

Dept. 903-H, Church Acousticon Division

220 West 42nd Street, New York, N. Y.



to visit a daughter who had recently married and moved to another town. As she took her seat, she held in her lap a heavy basket filled with dainties she had prepared for her loved ones. When the conductor took her ticket, he quietly lifted the basket from her knees and put it on the floor. Then he said—"Mother, let the train carry your load." We go through life with burdens in minds and hearts, forgetting the invitation to cast all our anxiety upon Him, because He careth for us.

DECISION DAY CONSECRATION SERVICE

Reuben A. Stauss of the Kent Avenue Evangelical Church, Terre Haute, Indiana, though that the Decision Day in the Sunday School would have a more lasting effect if a formal consecration service was used. Failing to find one which was suitable he devised the following which we think does a good job.

(These children have had personal interviews with the minister and are fully aware of the significance of this step this morning.)

To the Congregation

We have set apart this hour this day to consecrate ourselves to the Way, the Truth, the Life. In the sacredness of this hour let us pray without ceasing.

The Charge to the Children

You have this day chosen whom ye will serve, namely, God, our Heavenly Father, who, through Jesus Christ, offers you a way to eternal life. Today you have said, As for me, I will serve the Lord with gladness and in sincerity of heart and mind.

Childrens' Response

Yes, today we have decided that as far as we are concerned we will love God with all our heart, and try to do what he desires of us. We will live as though in the personal presence of Jesus Christ whom we love above all else. We will try always to be honest, truthful, kind, we will live so as to be an honor to our parents, our teachers, our church, our school, and our God. So help us God.

Charge to Teachers (Who will stand, please).

The call of the church has come to you in response to which you have dedicated yourselves to the teaching ministry. As teachers "You are my witnesses," saith the Lord, "and my servants whom I have chosen, that ye may know and believe in me." That these boys and girls, your pupils, have decided to live honorable, upright, Christian lives is further expression of the need for a deep consecration to your task, a close walk with God, unabated zeal in His service.

Teachers' Response

Having answered the call of the church to the teaching ministry we pledge ourselves anew to teach God's truth, the whole truth and, as far as we are able to discern, nothing but the truth. We pledge our loyalty anew to Christ, our Saviour; to this, our church; to the parents of these children. We will seek to live worthily.

Charge to the Parents (Parents will stand, please).

When these children came into your homes God placed in your hands plastic clay to which you are giving the "set" in life. You will not entirely mold the eternal destiny of these young souls, but you will do a great deal in giving them the direction which they will follow

(Now Turn to Page 892)

through life. Today you have heard how they are determined to follow God. This throws upon you the responsibility to direct them in the ways of God, to teach them of the love of our Saviour, Jesus Christ, to exhort and encourage them in honorable living, to set them a worthy example. Thus saith the Lord, concerning His ways, "Thou shalt teach them diligently unto the children, and shall talk of them when thou sittest in thy house, and when thou walkest in the way, and when thou liest down, and when thou risest up."

Parents' Response

We tremble because of our responsibility, but we fear not, for God Jehovah doth lead us in the paths of righteousness for His name's sake. We will diligently teach the ways of God to our children, and will bring them to a knowledge of Jesus Christ as their Saviour. We will encourage them in the ways of our Lord and walk hand in hand with them to the House of our Lord. So help us God.

Congregation: (to the children)

The Lord bless thee and keep thee; the Lord make his face to shine upon thee and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace.

Prayer (In Unison)

Almighty God, we beseech thee this day to look upon us in thine own good favor, to bestow upon us thy loving kindness. Assist us in our willingness in thy service, so that our loyalty to the Truth may deepen. Lead us safely through the years of life, show us how to make them eternally worth while, and grant us the gift of eternal life, through Jesus Christ, our Saviour. AMEN.

Churches That Maintain Schools of Music

Blue Grass and Pleasant Prairie Presbyterian Churches in Iowa maintain in their respective fields schools of music. A trained professional director from Davenport is in charge. Noted teachers of music, especially of voice, assist in the work of the schools. Each school has a steadily growing enrolment, for it provides the surrounding country with otherwise inaccessible teaching in music. The quality of congregational as well as individual singing is raised. Each school provides its own chorus and takes charge of the musical program of its church. This kind of service helps the small and remote rural church, and points the way to other kinds of similar service. A great deal can be done if laymen would provide the means for these small churches to seek out talent for the ministry and for other professions, as well as for all the trades and arts. Sometimes, too, the people in such localities have little opportunity to learn of the life and the opportunities in the city, and thus can never know whether they should attempt to move from country to city. Having representatives of trades and professions tell these country audiences about these things, or help in the training of those who show special promise in some field, would be a great service to the locality, and, perhaps, to the entire nation.

Richard K. Morton,
Boston, Mass.

RAISE MONEY!



**For
Your Church
Easily!
and
Quickly!**

THERE is a new and more efficient way to raise money for your Church . . . one in which every man, woman and child in your congregation will take an enthusiastic and active part.

Raise \$500 With Christmas Cards

Everybody buys and sends Christmas Cards. Millions of dollars worth will be bought before the holidays . . . thousands of dollars worth in your own community. Every member of your congregation can make easy sales to friends, neighbors and business acquaintances. Many churches sell \$500 to \$1000 worth and make profits up to \$500 and more.

Finest Box Assortments

Jane Morden Christmas Cards sell on sight because their beauty attracts instant admiration. They come in attractive Box Assortments of 21 different cards, exquisitely engraved, with en-

velopes to match. They sell for \$1.00 per box, less than 5c per card for strikingly beautiful designs that ordinarily sell for 10c to 15c each. Your net profit is 50c per box.

Success Is Guaranteed

Our simple, easy plan assures success. Collect the money as the boxes are sold and remit half the amount to us. You get the profit in advance.

Start NOW For Biggest Profits

The busiest selling season for Christmas Cards is Now. Start now to accumulate up to \$1000 for your Church without the usual worry or investment of time and cash. Write TODAY for full details of plan and free samples.

Send For
Free
Samples

Jane Morden
STUDIOS, INC.
Dept. LD
340 Rutgers St.
Rochester, N.Y.

JANE MORDEN STUDIOS, INC., Dept. LD.
340 Rutgers St., Rochester, N. Y.

Please send me the full details and Free Samples of Jane Morden Christmas Cards without obligation on my part.

Name _____

Address _____

Town _____ State _____

Name of Pastor _____

Number of Church Members _____

SALE Stereopticons

Exceptionally Low Prices

Make This 1930 Event a Worthy Attention
of Every Sunday School

Stereopticon

With 500 Watt Mazda Lamp
\$45.00 Now \$31.50

Stereopticon

With Film Slide Attachment
\$83.50 Now \$65.00

Portable Film Slide Projector

\$57.50 Now \$23.00

Screens

| | |
|---|---------|
| 8 ft. Muslin Screen | \$ 5.50 |
| 10 ft. Muslin Screen | 8.00 |
| 8 ft. White Opaque on spring roller | 16.00 |
| 10 ft. White Opaque on spring roller | 28.50 |

All new, sent on 10-day trial, nothing to
lose but everything to gain

Williams Brown & Earle, Inc.

Known for Stereopticons and Slides

Since 1890

918 Chestnut Street Philadelphia



CHURCH CARPETS

We specialize
in church
carpeting's &
rugs suitable
for parish
houses. Informa-
tion and
samples upon
request.

**MOHAWK
RUGS & CARPETS**

MOHAWK CARPET MILLS, AMSTERDAM, N.Y.

\$\$ DOLLAR TIPS \$\$

For each item published in this department, *Church Management* will pay \$1.00 on date of publication. Please keep duplicate copy if you desire record, for unavailable tips cannot be returned to the sender.

Saying "Thank You"

The following letter has been well received on a number of charges following the Every Friend Canvass.

I think it might prove helpful to others.

Dear friend of the church,

A boy on being asked why he was going to a Missionary Meeting replied:—

"Last year I gave that fellow a nickel and I'm going to hear what he did with it."

We desire to thank you for the subscription you have made to the Methodist Episcopal Church.

We assure you of our appreciation of your co-operation. It will greatly help through the year if each subscriber will see that his pledge is paid in full to date, at least quarterly, or preferably monthly. This will enable us to promptly pay our bills.

The church is anxious to be of greatest service to all. Do not hesitate to call on our minister for help at any time, and feel free to consult any member of the church board.

Now we invite you to copy the example of the boy quoted above and attend church as often as possible to see what is being done with your investment. You can make your subscription count for so much more if you follow it to church.

With every good wish,
Cordially yours,
Committee.

A copy of your Pledge Card is enclosed.

Fred J. Jordan,
Rice Lake, Wisconsin.

The Church Record

As minister I value the bound volumes of the Circuit Magazine. It solves many problems concerning past events in the history of the Churches. One church will soon be celebrating its Jubilee, and the volumes of the magazines do not go far enough back. In response to appeals for information a scrap book was forthcoming, containing bills and newspaper cuttings preserved by a former minister. I have since heard of a church where some years ago it was decided to keep a Church Scrap Book, and a quiet member was appointed to keep it, all handbills, programs, etc., relating to church activities, and paste them in the book.

A second book is now in use, and it is surprising what a wealth of material is available relating to the early years.

It seems that this quiet brother developed quite an enthusiasm for his "scrap book," and asked the members, when spring cleaning or turning out old papers, to remember the Church Record.

For two years he collected photographs, syllabuses, articles from local papers, and then pasted the result of his collections in chronological order in the book.

It is an idea worth putting into practice in other churches. It preserves past records, the "recorder" has to be much alive in the present to secure a copy of all printed matter for the record, and it has an eye for the future, for the value of the record grows with the years.

J. E. Williamson,
Leigh, Lancashire, England.

Anniversary Cake

In celebrating the fifth anniversary of the dedication of our church a large angel food cake was baked by five women of our church. The first layer of the cake was two feet in diameter, the second, one and one-half feet, and the third, nine inches. The ingredients of this cake consisted of 144 eggs, ten pounds of granulated sugar, enough flour to bake twelve angel food cakes, ten boxes of powdered sugar and three bottles of cream. Each class of the Sunday School purchased a part of these ingredients and every member of the school brought a fresh egg as their part for the birthday cake. Here is where the interest and enthusiasm of every member of the school was aroused and co-operation secured. The attendance at Sunday School was the largest in the history of the church. This fine cake was served at the evening luncheon in the church dining room. The yolks of

Finance Your New Church Building or Debt in 1930

1930 is the 19th centennial of Pentecost. It offers a notable opportunity to cultivate among your people a Pentecostal devotion to climax in an amazing outpouring of sacrificial gifts.

Let us explain our improved "Churchly Finance Campaign Service"; also our "Church Loyalty Crusade" program of constructive spiritual activities and stewardship education, which successfully prepares for each financial campaign.

\$3,000,000 in 3 months

During three months to December 22, 1929, 70 churches benefited by our service.

Your church can share the \$8,000,000 or more which we will help to raise in 1930; as 144 churches shared the \$7,600,000 we helped to raise in 1929.

Tell Us Your Needs and Problems

Ask for "Successful Methodist Campaigns"; "Raise Money Wisely"; "Churchly Campaigns"; "The Building Fund Campaign—a Load or a Lift"; and other free literature.

Church Building Fund Campaigns Bureau

Albert F. McGarrah, D. D., Director
931 Witherspoon Bldg., Philadelphia, Pa.

the 144 eggs the women used in making noodles for a dinner the following week. So novel was this idea that accounts were given in the *Chicago Daily News* and the *Chicago Tribune*.

Rev. A. P. Johnson.
Deerfield, Illinois.

A Mother's Window

The Ladies' Aid of the First Evangelical Church of St. Cloud, Minnesota, installed an art glass window in the new church with this inscription: "In Memory Of Our Mothers By The Ladies' Aid." In order that this window shall really be in memory of our mothers, the organization plans a Mother's Day program every year very near to Mother's Day. At the close of the program everyone is asked to come forward and deposit as many pennies as the number of years that their mother has lived, or had attained when she passed on to the next world. This money is then used as a payment on the window. In this way every cent that is given toward this window is given as a memorial to someone's mother and everyone making a contribution can feel that the window is, in part, given as a memorial to their own mother. This custom will be continued until the window is entirely paid for.

D. C. Trapp,
St. Cloud, Minn.

Church Chautauqua

Here is a suggestion for a different method of religious education for adults. Because its purpose is similar to that of the regular Chautauqua, except for its stress upon religious matters, we have called it the "Church Chautauqua." It has been developed to do two things: provide good, clean entertainment, and present the Christian interpretation of vital social and religious questions.

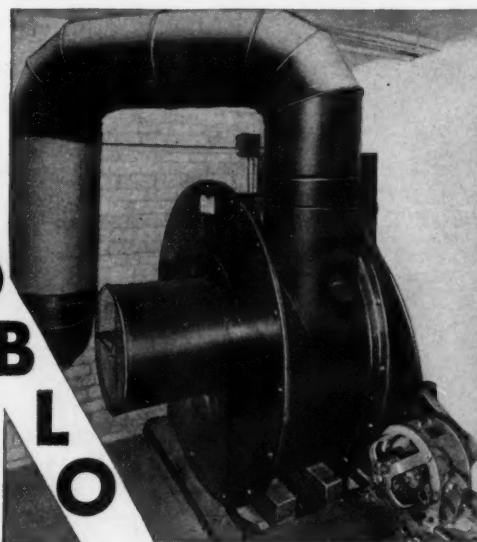
To do this, a two-fold program has been developed, the first part of which consists of a forty-five minutes concert, while the second forty-five minutes is given over to a lecture. In one instance where this method has been tried out, such subjects have been dealt with as prohibition, secularism, internationalism, world peace, and evangelism. In announcing the lectures it is important to use attractive and gripping titles.

This method ought to be adaptable to both urban and rural communities. It has been tried out in a rural district with great success. Five Churches co-operated and presented four-day programs in each Church. This made it possible to have visiting concert parties and lecturers in each case. In no case did the home Church present its program in its own community.

Such cooperation provides an additional advantage, in regard to publicity. Window cards, 14 by 11, were printed in one batch for all the cooperating Churches. These contained general descriptions of the concert programs, pictures of the lecturers, titles of their addresses, dates for the different communities, and a blank space to write in the name of the place where the programs were to be presented.

Edgar A. Houldridge,
Perry, Ill.

ORGAN
BLOWERS



The standard in organ blowers for 30 years. Quiet, efficient, inexpensive — it will improve the performance of any organ.

Made in all sizes. Let us send you the catalog.

THE SPENCER TURBINE CO.

HARTFORD,

ORGAN
POWER
DEPT.

CONNECTICUT

SP 4457



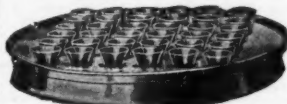
Dietz Hymn Tablets

No. 10. Size 33x16

Price Only \$9.00

Oak Veneer, with solid oak frame; medium golden finish. With or without the cross design. 6 sets of 4 inch numerals and 3 slides. Readable at great distance.

Dietz Communion Service



Dietz Register Boards

Size 24x36

12 Slides

8 Sets of

Figures

Price Only

\$10.00



Dietz Secretary's Report Board The Superintendent's Friend

| Sept. 15 | | | | ATTENDANCE and OFFERING. | | | | 1921 | | | |
|--------------------|-------------------|------------|---------|-------------------------------|-------|---------|-------|-------|--|--|--|
| Class | Teachers | Enrollment | Present | Offering | Class | Members | Pres. | Offs. | | | |
| 1 | Mc Gowan | 12 | 8 | 10 | 17 | ★ 9 | 6 | 58 | | | |
| 2 | Wick & Clark | ★ 10 | 10 | 60 | 18 | 14 | 9 | 14 | | | |
| 3 | Miss. Dwyer | 14 | 11 | 71 | 19 | 10 | 7 | 12 | | | |
| 4 | Mr. A. B. Clark | 10 | 8 | 54 | 20 | 12 | | 1.28 | | | |
| 5 | A. L. Jackson | ★ 5 | 15 | 93 | 21 | 86 | | 1.54 | | | |
| 6 | A. Martin | ★ 9 | 9 | 75 | 22 | 112 | | 3.03 | | | |
| 7 | W. D. S. Clark | 8 | 7 | 10 | 23 | 4 | | | | | |
| 8 | E. D. Clark | 14 | 13 | 89 | 24 | | | | | | |
| 9 | Edmund Clark | ★ 8 | 8 | 71 | 25 | | | | | | |
| 10 | W. D. Adams | 16 | 85 | 4.70 | 26 | | | | | | |
| 11 | Adair & Longtin | 73 | 63 | 3.38 | 27 | | | | | | |
| 12 | Mrs. A. D. Adams | 26 | 25 | 1.75 | 28 | | | | | | |
| 13 | L. Johnson | 52 | 45 | 89 | 29 | | | | | | |
| 14 | Mr. W. D. Johnson | 21 | 20 | 2.37 | 30 | | | | | | |
| 15 | Johnson | 54 | 27 | 15 | 31 | | | | | | |
| 16 | Sam. Carter | 75 | 59 | 4.95 | 32 | | | | | | |
| Membership Ann 800 | | | | Collected on Sept. 15, Oct. 4 | | | | | | | |

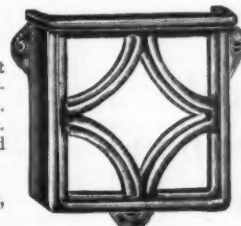
At a glance, have a visualized record of each class.

Greater Interest—Friendly Rivalry.
Increased Offerings will pay for the Board in a short time.

Envelope Holder

No. 18. A neat design. Inside dimensions, 2 1/4 in. wide by 2 1/4 in. deep. Oxidized Copper Finish.

Price per 100,
\$12.00.



Our Catalogue is a "Treasure Mine." Free to Sunday School Teachers

WILLIAM H. DIETZ, 20 E. Randolph St., Chicago, Illinois



[East Liberty Presbyterian Church
is in Pittsburgh, Pennsylvania]

Here is a church that occupies an entire block . . . and an R & E ELECTRIC CHURCH BULLETIN like this is used on each of the four corners!

An R & E ELECTRIC CHURCH BULLETIN was selected for this church . . . not because it cost less, but because it is a product of soundness and lasting worth, far above the average in design and beauty . . . that will retain its effectiveness even after years and years of service.

Illustrated monograph sent free on request

RAWSON & EVANS COMPANY
CHICAGO

**Mail
Coupon
for full
Details**

RAWSON & EVANS Co.

708-710 Washington Blvd., Chicago

Please tell us about your Electric Church Bulletins—details of construction, price, etc.

Name _____
Street _____
Town _____
State _____ Church _____

The Knot Hole Gang

For some years past arrangements have been made by the Council of Churches of Kansas City, Mo. whereby boys of the Protestant Sunday Schools of the city were permitted to attend the baseball games of the Kansas City Blues. The Knot Hole Gang has been formed to which any boy between the ages of ten and sixteen who is a member of a church school may become a member if he agrees to these rules:

"In becoming a member of the Kansas City Blues Knot Hole Gang, and in accepting a button of admittance to the games of the Kansas City Blues, I agree that:

1. I will not at any time skip school to attend a game.
2. I will attend no game against the wishes of my parents, guardian or employer.
3. I will uphold the principles of clean speech, clean sports, and clean habits, and will stand with the rest of the gang against cigarettes and profane language and at all times conduct myself in a proper manner.
4. I understand that a breaking of this agreement may cost me my membership in the Kansas City Blues Knot Hole Gang."

The buttons cost ten cents, and may be used year after year. An application card has to be signed by Sunday School teacher, Sunday School superintendent or secretary.

Nearly a thousand boys were members of the Knot Hole Gang last year, and the organization is steadily gaining in popularity.

Elizabeth Williams Sudlow,
Coral Gables, Fla.

The Upper Room Group

The Upper Room Group has been formed in Philadelphia, membership in which is composed of Christian business men. Qualifications for membership in their group is faith in the Bible as the infallible Word of God and acceptance of the fundamental truths of the Christian religion, such as the Trinity, the virgin birth of Christ, his divine and his human nature, his substitutionary atonement, his bodily resurrection from the dead and his coming again.

The purpose of the group is to bear witness to that faith which is in us, and as opportunity presents itself in daily life to speak a word for Jesus Christ to those with whom they come in contact, with a view to bringing them under the influence of the Holy Spirit and finally into the Kingdom of God.

Meetings are held on the fourth Wednesday of each month, at 12:30 o'clock, in the Midway Club. Dues are five dollars per year.

This original group will be known as Group A. Other groups as they are formed will be given distinguishing names or numbers. It is the hope of the originators that the movement will spread, but nothing spectacular will be done to promote it.

The author of the movement has in mind overcoming the reticence common to many Christians about speaking of their Saviour. It is his belief that a group such as this, with a concrete purpose, meeting frequently and talking of their experiences, will accomplish more than an individual working upon his personal resolve.

Some of the best known men in religious and business circles in Philadelphia are identified with the movement.

E. W. Sudlow,
Coral Gables, Fla.

Uncle Bobby's Watch A Sermon For Children

By Neil Crawford, Cleveland, Ohio

Uncle Bobby was an old soldier who lived in an Indiana village. Never in all his days had he owned a good watch. Therefore, when he was an old man his friends gave him a beautiful gold watch for his birthday.

Uncle Bobby was very proud of his gift, but he was always afraid his time wasn't correct. Whenever he met a friend he would ask what time it was, and then set his watch. All day long he would keep changing the hands to agree with the various watches and clocks he saw.

One day Uncle Bobby was more than an hour late for dinner, and members of his family were worried. They started out to hunt for him. They feared he had fallen or that he had taken suddenly ill. But just as they left the front gate, they saw Uncle Bobby come ambling slowly down the street.

"Where were you at dinner time?" cried Aunt Martha.

"Why I'm right here," said Uncle Bobby, "It's just six o'clock by new watch."

Aunt Martha was suspicious. "Where

in the world did you set your watch today?" she exclaimed.

"Why, right over at the Old Mill," replied Uncle Bobby, "I've been there all afternoon. 'Twas the funniest clock I ever saw, but I finally figured it out, and now it's just six o'clock."

"Good gracious," exclaimed Aunt Martha, "you must have set your watch by the steam guage." And so he had. The steam guage registered 80 pounds and Uncle Bobby thought it was four o'clock.

Now, there are not many folk as foolish as Uncle Bobby. How much wiser he would have been had he gone down town each morning to set his watch. The jeweler had a master clock which always kept correct time, and the wise people set their watches by it instead of asking the time of whomever they met on the street.

Now I think our lives are just like watches and Jesus is the Master Clock. If we want our lives to be always correct we will set them by His example, and His alone.

PARISH PAPERS

of all sizes to fit your needs at prices you can afford. Printed weekly, semi-monthly, monthly, quarterly.

WEEKLY BULLETINS

half printed, leaving pages 1 and 4 to be finished yourself each week. As low as 75c per 100.

Our catalog and samples will be mailed without obligation to those who ask.

THE CHURCH PRESS
LOSTANT, ILL.

If you can't create you can try to appreciate.

* * *

Have you discovered the Ten Commandments?

* * *

Do you create or just consume?

* * *

What message are you broadcasting?

* * *

World peace will cost world sacrifice.

* * *

A deed shows man's real creed.

* * *

Not where you are but where you're going counts.

MÖLLER PIPE ORGANS

Produced in the world's largest factory. Every organ a special creation for a particular use and fully guaranteed. Endorsed by the most eminent organists.

The Möller "Artiste" Reproducing Residence Organ has no equal in its particular field.

If interested in a pipe organ for any purpose, write us.

Booklets and specifications on request.

M. P. MÖLLER

HAGERSTOWN, MARYLAND



Pulpit and Choir GOWNS

Embroidered Pulpit Hangings,
Bookmarkers, Fabrics, etc.

Custom Tailoring for Clergymen

Specialists in Church Vestments and Embroideries for Half a Century

COX SONS & VINING, Inc.

131-133 East 23rd Street NEW YORK

The Biggest . . . Church School Day of the Year

Bring them in—more than ever before—to the greatest Promotion and Rally Day you have ever known. One your school will remember for years. To make this great success equip your church school with

PROMOTION and RALLY DAY

helps and supplies from the Standard Publishing Co., for nowhere will you find more beautiful and inspiring materials than those offered in our folder of Rally Day helps. Welcome tags, complete programs and services, buttons, post cards, songs, souvenirs, promotion certificates, awards—all available at prices which will enable you to make generous distribution.

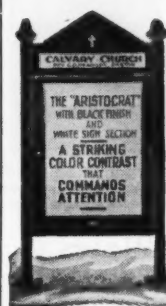
Send now for FREE RALLY DAY INFORMATION FOLDER.

The Standard Publishing Co.

Dept. B-8

8th & Cutter Sts. Cincinnati, O.

\$19.00 Brings You The 1930 ARISTOCRAT



Complete with Ornamental Standards, choice of four different finishes and Black or White inner sign section.

Balance in five monthly payments of \$10.00 each. Total cost \$69.00. Other models from \$39.00 to \$189.00.

Write for folder showing "Standard" Church Bulletins in natural colors.

Standard Specialty Co.

Dept. C-8.

Decatur, Ill.

MAKE MONEY with MASTERGUILD Cards

Church Organizations and men and women everywhere make big money selling our distinctive exclusive Personal Christmas Greeting Cards. Everybody buys. The finest line in America—imported etchings, woodcuts, parchments, modernistic and colorful. These cards will surely get the orders for you. Our packing and delivery exceeds your fondest expectations. To see our line is to be convinced.

No Money or Experience Needed

We furnish everything FREE and show you how. Work full or spare time for yourself and earn splendid income or organize church members in group to secure substantial sum for church cause. New plan assures success. Send for FREE Samples and Selling Outfit TODAY.

MASTER GUILD STUDIOS

Dept. B-94

223 W. Madison St.

Chicago, Ill.

**FREE
Sample
Outfit**

Church furniture

GLOBE Craftsmen make a *complete line*—pews, pulpits, altars, lecterns, chairs, tables, baptismal fonts, hymn boards and many other items—in beautiful standard designs or to your order in any wood or finish desired—and at civilized prices! *What do you need?*

GLOBE FURNITURE & MFG. COMPANY
2 Park Place Northville, Michigan



Baptismal Font No. 16300—one of many designs.



Lectern No. 16719—others shown in our catalog.



Platform Chair No. 355. It's hard to beat this one.



Pew End No. 16150—one of many—send us your floor plans.

Collection Plates

Walnut or oak, 11 inch diameter. No. 194 Plain Rim \$3.10 each. No. 195 Carved Rim \$4.65 each. Order from this advertisement



**SVOBODA CHURCH
FURNITURE CO.**
KEWAUNEE, WISCONSIN
Designers and Builders of
ARTISTIC CHURCH FURNITURE

**Charles Svobeda
Church Furniture**
1505 RACE STREET
PHILADELPHIA, PA.

Pastor And Workmen's Compensation

By Arthur L. H. Street

Mr. Street, a well known authority and writer on legal matters will discuss each month in **CHURCH MANAGEMENT** some recent court decision of vital interest to churches and ministers.

A BIT of investigation may serve to apprise ministers in many of the states that they are covered by their respective local workmen's compensation laws, and therefore entitled to awards for injuries sustained in accidents arising out of and in the course of their employment.

In the recent case of Taylor vs. St. Paul's Universalist Church, 145 Atlantic Reporter, 887, it seems to have been conceded that the Connecticut Workmen's Compensation Act covers ministers. But the right of a pastor, or his surviving wife, to an award for injury sustained while he was on a trip to Europe was controverted.

It appeared that his employment contract contemplated permission to absent himself two months each summer for travel abroad and that he would lecture upon his experiences on returning. In 1924, the pastor, Henry B. Taylor, went to Europe as a conductor for Temple Tours. He was paid his traveling and living expenses, plus \$250. The \$250 was not paid as compensation, but to cover incidental expenses. While on his way to see the statue of Victor Emanuel in Rome, Mr. Taylor was struck by an automobile and severely injured. He made claim against his congregation, which, presumably, carried indemnity insurance, under the Connecticut Workmen's Compensation Act. And, when he died in 1928, his widow was substituted as claimant.

A majority of the members of the Connecticut Supreme Court of Errors decided that an award was proper, on the theory that his accident arose as an incident to travel in search of material for lectures. Part of the opinion reads:

"As we interpret the decedent's contract with the church, it contemplated that the decedent would travel with the Temple Tours fulfilling his service to them, and as circumstances permitted, during this period, secure material for his lectures and work upon their preparation. Work upon his lectures was incidental to his main work as pastor of his church.

"The amended finding makes it clear that he received no compensation, as such, from the Temple Tours for his services, but only his expenses. This service cannot be held to have in any way affected his legal relation as an employee of the church during this period. His employment by the church was not interrupted. He was still under salary paid by the church, and we deem it altogether immaterial whether he obtained his passage to and from Europe by paying cash or by rendering service.

"The defendants claimed that he was an employee of the Temple Tours during the entire period of the trip; but one may hold the legal relation of employee to more than one employer at the same time. Even if the decedent were held to have been an employee

CHURCH FURNITURE

Pews • Pulpits • Chancel Furniture
Sunday School Seating

American Seating Company

1039 Lytton Building, Chicago



of the Temple Tours at the time of an injury to the decedent, it does not follow that he was not still in the employ of the defendant church, nor that recovery could not be had from the latter for injuries arising in the course of and out of the employment by the church in the preparation of the lectures."

Two of the judges dissented from the majority decision, saying: "His situation appears to have been that of one enjoying a vacation from the duties of his employment, acting as tour conductor as a means of providing his traveling expenses and, like most clergymen who travel during the vacation season, later recounting his observations and experiences in public addresses."

PAGANISM OR PENTECOST?

I sat in the train one day and spoke to a traveling companion about God.

"God?" he said. "This is God"—and he tapped the money he had in his pockets till it jingled. "Do you see that stone out there? We have no more soul than that stone. Heaven is when you have a good living and hell is when you haven't."

Here was a frank paganism, bluntly stated. I was no more shocked by it than I am by that same paganism, less frankly stated, but not less actually lived, in Christian lands and even in Christian churches. Here this secular outlook is accepted as a way of life, while all the time there is a ghastly contradiction at the center of things.

The contradiction is this: While we accept this pagan way of life our gospel produces and presents this: "The believers all kept together: they shared all they had with one another; they would sell their possessions and goods and distribute the proceeds among all, as any might be in need" (Acts 2: 45, Moffatt).

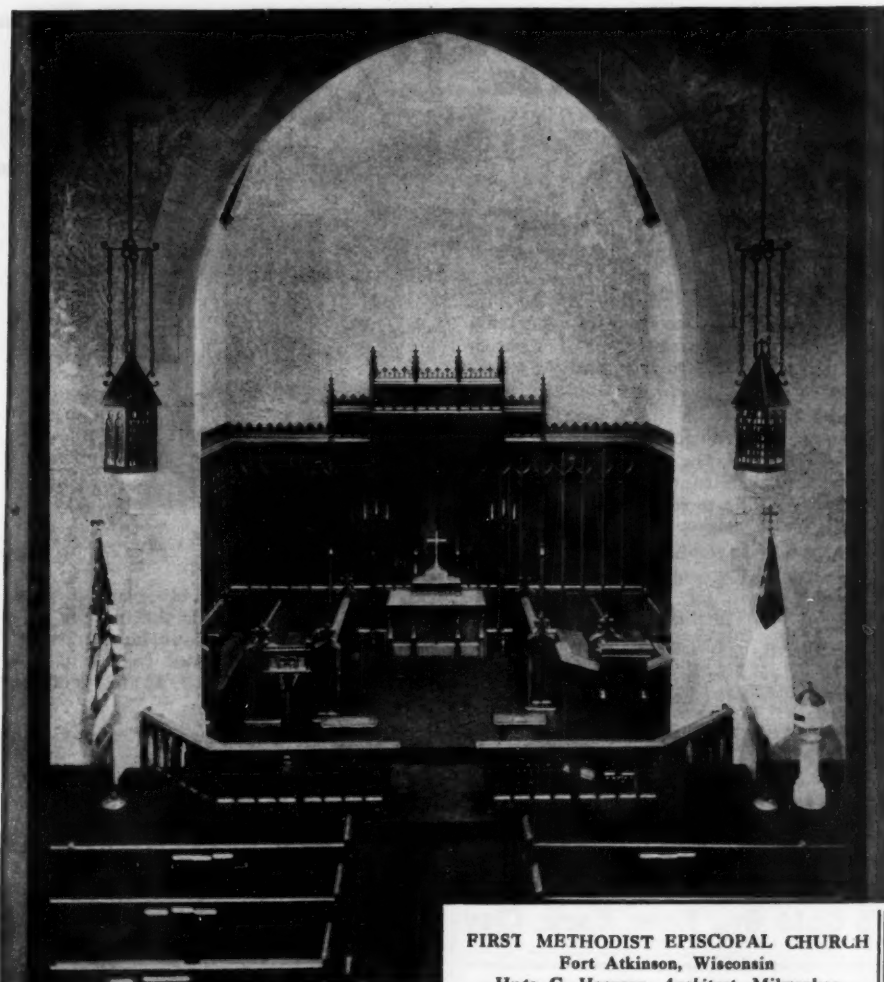
The Spirit in them impelled them to share; the Spirit in us impels us to accumulate. Which Spirit is in us—the Spirit of Pentecost or the spirit of paganism?

E. Stanley Jones in *The Christ of Every Road*; The Abingdon Press.

DIVINE FLEXIBILITY

Even in the physical world flexibility is seen to be stronger than rigidity. The sway of a skyscraper makes it more enduring than if it were immovable. To place the monster telescope on a sure foundation they do not attach it to the virgin rock-bed, but place it first on a layer of sand. It is thus steadier for it escapes the vibration of the earth. Even the sway of the stars is suggestive of strength. The pagans pictured Atlas with great strain and sweat struggling to uphold the earth. They wanted to picture sufficient strength to hold it firm. Job gives a better view. God hangeth the earth upon nothing. God is not straining Atlas struggling to keep one world from swaying. He is almighty and projects invisible forces of infinite strength that hold the worlds secure while yet they move. Someone has likened it to the security of a mother's arms. She holds her babe securely while she rocks him to and fro. He is less likely to fall while in her swaying arms than if laid on rigid supports of steel. The power behind her arms is love which steel can never know. So back of the titanic forces of nature is the heart of Divine Love, infinitely flexible yet infinitely strong.

W. Wofford T. Duncan in *The Preacher and Politics*; The Abingdon Press.



FIRST METHODIST EPISCOPAL CHURCH
Fort Atkinson, Wisconsin
Hugo C. Hauser, Architect, Milwaukee

BEAUTIFUL chancel furniture and seating equipment as here illustrated is the result of our designing and wood-carving departments. We are fully prepared to assist in the planning and designing of wood furnishings, including pews, altars, pulpits, and all ecclesiastical equipment. Catalogs and special designs sent on request.

Manitowoc Church Furniture Co.

Factory and General Office: WAUKESHA, WISCONSIN

HAMMERMILL 20 Lb. BOND LETTERHEADS AND ENVELOPES

Printed to Order and Postpaid

| Price per | 100 | 250 | 500 | 1M |
|--|--------|--------|--------|--------|
| Hammermill Bond Letterheads, White or Colors, Any Size | \$1.00 | \$1.75 | \$2.50 | \$4.00 |
| Envelopes to match, 3 1/2 x 6 1/2 | 1.00 | 1.75 | 2.50 | 4.00 |
| Letterheads and Envelopes | 1.50 | 2.50 | 4.00 | 7.00 |
| Ripple or Linen Finish Letterheads | 1.25 | 2.25 | 3.00 | 5.00 |
| Envelopes to match | 1.25 | 2.00 | 3.00 | 5.00 |
| Letterheads and Envelopes | 2.25 | 3.00 | 5.00 | 9.00 |

100 each: Letterheads, Envelopes and Calling Cards, \$2.00

All Stationery Neatly Boxed :: Satisfaction Guaranteed :: Send for Samples
THE J. R. S. CO., Dept. M. — 800 Stewart Avenue, COLUMBUS, OHIO

Say: "I saw it in *Church Management*," when writing advertisers. It identifies you.

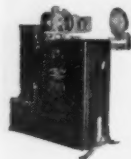
Motion Pictures In the Church

MANY prominent religious teachers are using Motion Pictures in their church work.

Learn about the interesting Motion Picture programs they are using in connection with Sunday School instruction . . . parish meetings . . . Church drives, and for entertainment.

Films shown with the Acme Portable Projector are projected steadily and with sharp definition. The exclusive Gold Glass Shutter built in to show "still" pictures makes it possible to stop the film anywhere for discussion, without danger of fire.

The Acme Portable Projector is lighter in weight and, by comparison, stronger and safer than any other projector. It can be plugged into any socket and readily set up for operation.



Let us demonstrate to you the great possibilities of the Acme Projector as a religious teacher.

Send for free booklet number F8

ACME DIVISION
International Projector Corporation
90 Gold St., New York City



0923-A Illuminated Cross

What is more conspicuous and noticeable than artificial lighting?

This is exceptionally true with fixtures designed especially for your church, the same adding architectural beauty as well as an inspiration to divine worship.

VOIGT COMPANY is fully prepared to assist in planning and designing the most appropriate lighting for your edifice. Let us submit without obligation a few suggestions. Now is the time!

Write or visit our factory showrooms

VOIGT COMPANY
Designers and Manufacturers
Decorative Lighting Fixtures
for Churches

1743-49 North 12th Street
Philadelphia, Pa.

ASK DR. BEAVEN



Albert W. Beaven

Question—I should be glad if you would let me know your method in getting missions before your church. How did you bring the matter to the attention of your people so as to produce financial results?

ANSWER—First, we attempted to create the feeling that missions was not an addenda for the interest of a few, but the task of us all. We constantly stressed in our publicity and in our messages about missions the conviction that every person who had the value of Jesus Christ in his life was under just as much obligation to share that value with others who did not have it as was anyone else; that if any single person felt the call to go and serve amid people who were less privileged in regard to the knowledge of Christ, that did not mean that there was no responsibility on any one of the rest. We held that each of us must carry that responsibility equally. If we stayed at home, we were to accept a heavy load in terms of our giving.

In the second place, we tried to see to it that men were elected to the finance committee and to the boards who sympathized with the missionary point of view. Our method of rotating offices enabled us to accomplish that. The net result was that our board of trustees was just as much interested in missions as was the board of deacons.

The educational program of the church involved sermons from time to time by the pastor, dealing with that phase of the Christian work the same as I might deal with any other. In addition to information from the pulpit, we carried through, as many churches do, a school of missions on Wednesday night. A full description of that program can be found, as can a number of other full descriptions of things to which I refer here, in my book "Putting the Church on a Full-Time Basis," in the chapter on "Mid-Week Education."

Of course our Woman's Society carried through a very extensive program of education, as is customary in most churches. The whole Woman's Society was subdivided into circles. There were fourteen different groups, which met monthly, and one of them had some form of missionary program each month. The usual reading contest was carried on by them, and really did carry over somewhat, too, to the male members of the congregation.

I think, however, that far and away the most important part of our missionary education came through getting our people acquainted with actual missionary situations and individual missionaries. It was the custom of the denomination, when the church contributed an amount that equaled the salary of a given missionary, to allow us, if that particular missionary was not already allocated to some other church or association, to consider that person a member of our missionary staff. We had fifteen different individuals thus related to us on the home and foreign field. We chose, however, missionaries who would represent different sections of the world, and missionaries with whom we could get our people personally acquainted.

Then we brought them on to our field, gave them not only the chance at the pulpit in the usual fashion, but had them entertained in the homes, had photographs taken of them, scattered these around through the calendars, got people to talking about them and thinking of them in terms of the individual interest; our people gave them Christmas presents, and other such things were promoted as bound them to us in personal interest. This did three things: It helped make the missionary enterprise personal; it stimulated our own young people to volunteer for missionary effort, and it gave our people personal conceptions when they were asked to give to the missionary movement.

As a result of this, some one of our young people have gone to the foreign field every year for the past five years. We bought a moving-picture machine and sent it around to the different fields where the missionaries were working, asking them to take pictures of their work and send it back to us, so that we could have our people see, in moving-picture language, the things that were taking place over there.

When missionaries come, we have them, of course, go to the children's department as well as to the older departments of our church school. The church school itself has its own missionary, and the children take great delight in supporting that missionary as their own special bit of service.

One of the most valuable types of education, I think, is through dramatization. Our young people from time to time dramatize a day, for instance, in the life of a given missionary, or dramatize scenes from the life of Judson or of Livingstone. This delights them, makes the matter very interesting to the people, and is the best kind of propaganda.

Our education, of course, preceded our financial campaign. We took it for granted that if people knew about the work and were interested in it, they would give. We were seldom disappointed in that. We held constantly before the people that a church like ours should give a good deal more for missions than it did for its current expense. During the twenty years of that treatment, the

benevolence rose from the point where it was one-half of the current expense and less, to the place where it equaled, and for the last seven years surpassed, the current expense by about thirty-five per cent. The publicity and education that went with our ordinary finance campaign were always thought out more carefully on the missionary side than even on the current expense side. If you will read chapters twelve and thirteen in the book to which I previously referred, you will find references to the publicity, which will show you how steadily the benevolence side of the matter was presented to our people. In connection with our White Gifts at Christmas time, and our special Easter offering, we stressed always the benevolence. None of this was ever used for current expense. It was the special gift of the year, and we really had a splendid chance to speak of it from the pulpit and elsewhere, and get just as much publicity for it as we chose.

As far as possible, through pictures and otherwise, we attempted to personalize every situation, getting away from the general budget idea as far as we could. The day when we took our pledges we tried to avoid the whoop-hurrah or campaign idea, and make it an act of dedication of substance in somewhat the same spirit as a missionary makes the going to a foreign field or a hard task a dedication of life. We attempted to stress the partnership idea; they were doing their part there, we were doing our part here. We must do it for the same Master in the same spirit.

FAITH AS POWER

The record of faith begun in the eleventh chapter of Hebrews is not yet complete. Every generation has added something to that record.

"Columbus found a world, and had no chart,
Save one that faith deciphered in the skies;
To trust the soul's invincible surmise
Was all his science and his only art."

By faith William Penn lived among the Indians armed only with a sense of justice and trust in his fellowmen of the wilds. By faith Mahatma Gandhi, frail little Hindu, set soul-force against the might of the world's greatest empire, and demonstrated the power of a new technic in human struggle. By faith thousands of people in all lands have turned their backs upon war, believing in the super-power of goodwill and co-operation. "Therefore," as the author of Hebrews concludes, "with all this host of witnesses encircling us, we must strip off every handicap, strip off sin with its clinging folds, to run our appointed course steadily, our eyes fixed upon Jesus as the pioneer and perfection of faith." Jesus shows the way of power because he was the pioneer and perfection of "vision was daring."

Joseph B. Matthews in *Christianity the Way*; Doubleday, Doran & Co.

Alas! ambition makes my little less,
Embitt'ring the possess'd; why wish for more?

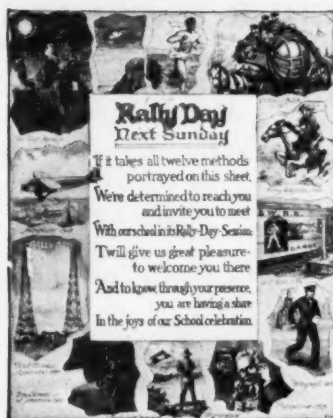
—Young.

...

Ambition is a lust that's never quenched,
Grows more inflamed, and madder by enjoyment.

—Otway.

For the Maximum of Rally Day Attendance in Your School THE "TWELVE-WAY" RALLY DAY NOVELTY INVITATION



The Invitation, opened, showing twelve pictures of great interest. Read the invitation. Size, 5 1/2 x 7 inches.

A Double Post Card Folder. Lithographed in Colors
ORIGINAL—BEAUTIFUL—EFFECTIVE

By twelve brightly colored descriptive pictures, the steps in the interesting progress that has attended the development of message-sending methods are here illustrated in such a way as to capture the interest alike of the younger and older members of your school. These informative pictures make a novel setting for the effective invitation, which you are invited to read.

Price, \$1.50 per hundred

A Sample Packet of our full line of Rally Day Invitations and Souvenirs will be sent on request.



The Invitation folded, showing the tuck that secures it when folded. A catchy message is here. Size 3 1/2 x 5 1/2 inches.

Goodenough & Woglom Co., Church and Sunday School Specialties
296 Broadway, New York
Enter your name for our new catalog.

M&M PORTABLE CHAPEL

Write today for catalog and full particulars.



Twenty-five years of experience in the construction of portable chapels have enabled us to produce this chapel as our achievement. Ready built in sections, with windows and doors complete in the sections. When the last section is in place the chapel is ready for occupancy. It can be erected in a very short time by unskilled labor.

MERSON & MORLEY CO.
29 Main Street, Saginaw, Mich.



The Chicago Theological Seminary

(Founded in 1855)

A graduate school for the training of ministers and other leaders in all branches of Christian service. Classroom work is supplemented by practical experience under expert supervision in typical fields of the Chicago Area.

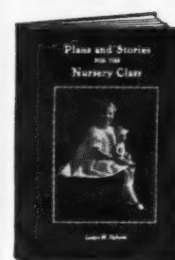
Full catalog furnished on request

Albert W. Palmer, President

Frank G. Ward, Dean

5757 University Avenue, Chicago

Start a Successful NURSERY CLASS OCTOBER 1st . . .



Thousands of Church Schools are having successful Nursery Classes with this NEW course by Louise M. Oglevee, which includes Teacher's Text Book with 52 lessons; 10 large pictures in full colors for class work; 52 lesson leaflets for the child. Nothing finer has ever been offered.

Plans and Stories for the Nursery Class

will be sent to your school on approval. Study it at your leisure. If you don't believe it is the finest Nursery Class Course you have ever seen return it to us at our expense. Send today for

Free Demonstration Set

The Standard Publishing Co.

Dept. B-81

8th & Cutter Sts. Cincinnati, O.

Wilson
SECTIONFOLD and
ROLLING PARTITIONS
 Reg. U.S. Pat. Off.



An Installation of Sectionfold and Rolling Partitions

Add New Rooms at Will

CHANGE large rooms into many small ones instantly. Fold back or roll partitions out of way when large room again wanted. Installed in old and new buildings. Made complete at our factory. Guaranteed. Many money-saving uses. Send for catalog No. 27.

THE J. G. WILSON CORPORATION
 11 East 38th St., New York City
 Offices in all Principal Cities
 Over 50 Years in Business

MARR & COLTON CHURCH ORGANS

*Beauty of Tone
 Matched by
 Excellence of Construction*



Secure the result of many years of experience in all that is practical and beautiful in organ building.

Catalogue and estimates cheerfully submitted.

"America's Finest Organ"

The Marr & Colton Co.

Organ Designers & Builders
 Warsaw, N. Y.

Church Furniture

A few pieces of our fine **Pulpit Furniture** will add beauty and distinction to your church interior. You will find it easy and a pleasure to select from the many beautiful designs shown in our catalog. No-where will you find better, more skillfully constructed, more richly finished furniture which stands out above the ordinary as something to be admired. *Our prices are surprisingly low and we ship on approval.*



Individual Communion Service



the best method and assures the most impressive ceremony.

If your church is not supplied with an "Individual Sanitary Communion Service" write for catalog and free trial offer. It's

DeMoulin Bros. & Co.

1163 South 4th Street Greenville, Illinois

IN
New York City

*Convenient to Every-
 thing You'll Find*

THE
HOTEL
BRISTOL
129 WEST 48TH ST.

*Comfort, Cleanliness
 Convenience
 Food of Excellence*

RATES
\$3 per day for One;
\$5 for Two (with bath)

Ownership Management
T. ELLIOTT TOLSON

A Financial Letter Which Got Results

O. R. Grattan, pastor of Temple Methodist Church, Muskegon Heights, Michigan, says that this financial letter produced results. We well think that it might. It has ingenuity and at the same time is definite in its requests. It tells the contributor plainly just what he owes.

TEMPLE METHODIST CHURCH

Mr. F. G. Williamson,
 1929 Fourteenth St.,
 Muskegon Heights, Michigan.

Dear Mr. Williamson:

Years ago we used to sing a song, "Will There Be Any Stars In My Crown?" and most of us secretly hoped for at least one.

Here, we are sending you a whole row of them!

★ ★ ★ ★ ★ ★ ★ ★ ★ ★

And we are hoping that you may have a lot of fun making real Stars for that Crown.

We are sure that you would wish the same for us.

The fact is that we are holding 160 pledges on our Building Fund Consideration dating back to 1923. The Union Trust Co. of Detroit has a First Mortgage on our Building amounting to \$10,000 and we have been paying interest and other items these five years, and the burden is heavy. Money that ought to be going into a program of development must go into this cause that really ought to be cleared.

So we are hoping that we may put some Star Stuff into a satisfactory arrangement so that both of us may pay out. You'll give this matter consideration, we're sure, looking to a happy solution. Most cordially,

P. S. Our records show you pledged ..
\$500.00
 Paid 335.00

Balance\$165.00

O. R. Grattan,
 Pastor.

S. R. Parsons,
 Treas. Building Fund.

CAN YOU WRITE A SERMON IN 600 WORDS?

Take one of your good sermons and try condensing it into six hundred words. It must be based on a Bible text and be logical in development. But one idea and one only will be revealed throughout the work. Try this out some time. It will help you with sermonizing. Send it to *Church Management*. If it is judged suitable for publication we will use it and pay you \$5.00. We shall be glad to use several each month.

GIVING ONE'S LIFE

Many years ago was published a pretty little story called, "Vesty of the Basins." The scene of the story was a fishing village on the Maine coast. Vesty was the wife of a fisherman who was in the community on the theory, I sometimes think, that Victor Hugo once expressed, "God could not be everywhere, so he made mothers." One day a party of summer visitors went out from the village in a little pleasure launch for a holiday. People on the shore saw to their horror that the little party had been caught in a squall and were threatened with utter wreck. Vesty's husband leaped into his stout fisherman's boat and with almost super-human strength rowed out to where the launch was tossing, threw them a rope and again with almost super-human strength rowed them to shore. And as he stepped out on the white sand, his heart gave out and he dropped dead. Then Vesty, not knowing that she was saying a great thing—a thing that might serve as an epitaph for a person like Jesus Christ, if a person like him ever needed an epitaph—looked at her husband and said: "All his life, when he had anything that anybody needed, he just gave it to them. At last they needed his life and he gave them that."

Now, that is exactly the way one feels about the unity of Christ's life. All his life, when he had anything that anybody needed, he gave it to them.

Sermon by William F. McDowell in *The Christian Century Pulpit*; June, 1930.

LOST AND FOUND DEPARTMENT

Here is an idea worth passing on. It comes from the Westminster Challenge, the annual every member canvass of the Westminster Presbyterian Church, Steubenville, Ohio.

LOST—Some regular attendants at the Sunday Service who now listen in over the radio. A fine reward for their return.

FOUND—Seventy people who wanted to attend Prayer Meeting last Wednesday.

FOUND—A man who can sleep more comfortably listening to a sermon over the radio than in his pew at church.

FOUND—On March 16 (it is hoped) the greatest Every Member Canvass Westminster Church has ever had.

The Blue Book of the Metropolitan Church Federation, Saint Louis, Missouri.

Here is a book which presents the story of 754 churches in the area of greater St. Louis. Each church is listed separately giving the name and address of the pastor and the various church officers. In addition it gives an account of the work of 153 church agencies. The book has 350 pages, chucked full of useful information for those who want to keep in touch with the work of the churches in St. Louis. It is the most complete handbook of local church federation which has come to our attention.

W. H. L.

Age should fly concourse, cover in retreat
Defects of judgment, and the will sub-
due;

Walk thoughtful on the silent, solemn
shore

Of that vast ocean it must sail so soon.

—Young.

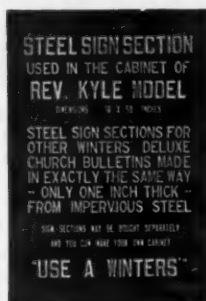


Flash Your Message To Hundreds Daily

With a Winters' DeLuxe Illuminated Bulletin. No advertising more dignified or effective. No other bulletin is of equal quality regardless of cost! Patented features of construction make Winters' Bulletins unique in convenience of handling and lettering. Over 20,000 in daily use—see them wherever you go—broadcasting news, announcements, messages of cheer and hope.

WINTERS CHURCH BULLETINS

To Harmonize With Any Style Architecture



BRING YOUR OLD STYLE BULLETIN UP-TO-DATE

The old card and slide in systems are out-of-date. Obsolete. But you can bring your old cabinet up to date with our sign panel and letters, offered separately. Or you can build your own cabinet from our blue prints and secure your bulletin at a substantial saving. Details on request.

H. E. WINTERS

is the pioneer of illuminated church bulletin advertising, whose economies in volume manufacture have made the \$59 Rev. Kyle bulletin a better value than others costing \$10 to \$25 more.



H. E. WINTERS SPECIALTY CO.,

Established 1900

608 Pershing Ave., Davenport, Iowa.

☐ Please send me your free illustrated catalogue and full information about Winters' DeLuxe Church Bulletins.

☐ Send me details about steel sign section and the lithographed letters offered separately.

Name _____

Address _____

City _____ State _____

Visualize Religious Facts With Picturol



EVERY churchman should use this simple projector to help teach religion. It visualizes in story form any Biblical fact—it emphasizes and dramatizes the things you want your congregation to understand and remember.

Portable, simple to operate and low in cost, Picturol makes every religious message more fascinating. A wide variety of religious subjects in still-film form available for your selection.

Write for detailed information and list of subjects.



Manufacturers, Producers and Distributors of Visual Aids

Dept. A7—327 S. LaSalle St., Chicago, Ill.



CALVARY CHURCH
REV. C. D. BRADY, PASTOR

THE "ARISTOCRAT"
WITH BLACK FINISH
AND
WHITE SIGN SECTION
**A STRIKING
COLOR CONTRAST
THAT
COMMANDS
ATTENTION**

THE ARISTOCRAT . . . big handsome electric lighted church bulletin . . . gives unusual value. It is one of the leaders of a complete line of bulletins offered by the Pilgrim Press. Visitors to Chicago are invited to inspect our attractive lighted display of all leading models. Lowest cash prices or terms are offered. "Headquarters" makes it easy to select the bulletin best suited to the needs of your church. Write today for descriptive literature, prices and terms on the complete line.

THE PILGRIM PRESS
"Church Bulletin Headquarters"
418 South Market St., Chicago, Ill.
Dept. C. M. 8

Webster University

INCORPORATED

("Omnia ad Dei gloriam")

Offers standard courses Extra-Murally in Theology, History, Religious Pedagogy, Philosophy of Religion, Literature, Psychology, Economics, Sociology, Law, Greek, Hebrew, Etc.

MORE THAN 250 COURSES FROM WHICH TO SELECT

Continue your education through systematic study and thereby develop your powers of initiative and achievement.

(Also day and evening courses in residence)

CULTURE AND SCHOLARSHIP EMPHASIZED BY THIS INSTITUTION

Usual degrees conferred. Strong Faculty. Ample building facilities.

WRITE FOR INFORMATION

Rev. Jay D. Bradley, Ph. D., D. D., Pres.

320 Wellington St. Atlanta, Georgia



LIBERTY TEMPLE HARP

—added to your church organ as a Memorial or Thank Offering is the "Gift Perfect". Easily included in any organ, new or old; permanently expresses in beautiful tones the thoughtfulness of the donor. Write for folder.

Consult your organ builder.

The Kohler-Liebich Company
3545 Lincoln Avenue, Chicago, Ill.

Say: "I saw it in *Church Management*," when writing advertisers.—It identifies you.

The Federal Council And Public Affairs

IN preparation for the public hearing at Washington, which the officers of the Council had anticipated, they had carefully prepared a lengthy statement setting forth in detail the procedures of the council with reference to public questions, including a record of its activities for international goodwill, world peace, social welfare and other great ethical-social ends over a period of the last ten years. Since the opportunity has not come to present this statement in a public way, it is deemed desirable to put on record at least the summary paragraphs of that statement.

"The major part of the Council's program has to do with co-operation in such well-recognized functions of the churches as evangelism, education and social welfare.

"In connection with its concern for social welfare and international goodwill the Council naturally has a vital interest in various public questions. In dealing with such questions certain cautions as to method are scrupulously observed:

"(1) No lobbying is done among members of Congress and the Federal Council has no representative who acts as a lobbyist. In view of the fact that attempts have been made in some quarters to create the wholly false impression that the Council is engaged in soliciting legislators to vote in specific ways, there are attached hereto copies of letters from 29 members of the Senate and House, selected at random, all of whom write that they have never been approached by a representative of the Federal Council and have never heard or known of any such lobbying.

"(2) There has never been any attempt to help elect or defeat any candidate for public office. This is an unswerving policy of the Council.

"(3) The Council has no legislative department, no standing committee on legislation and nothing resembling such.

"(4) The officers of the Federal Council do not interview members of Congress, except by invitation or mutual arrangement, and even then, very rarely. They occasionally, though infrequently, consult committee chairmen on measures of social welfare, and once in a while attend public hearings in response to the general invitation of Congressional committees, generally not oftener than once a year.

"(5) Statements setting forth the point of view of the Council are occasionally conveyed, by mail, to members of Congress in order to acquaint them with the views of church representatives on matters of moral significance. The suggestion is sometimes made also to denominational officials, local federations of churches or local pastors that they make their views known to their representatives in Congress.

"(6) Memorials or petitions are occasionally, but very infrequently,

presented to the President or the Secretary of State, or other heads of departments.

"(7) No conferences are held with foreign representatives or agencies relative to any measures of legislation.

"(8) No legislation has ever been sought in the interest of the churches as organizations."

A Program of Education

"In general, the usual procedure of the Council with reference to public issues may be briefly and positively described as follows:

"(a) The basis of the program is research—a thorough, sustained and dispassionate effort to secure the factual information essential to any adequate understanding of conditions or wise application of moral principles.

"(b) When the Council is assured that it has the facts, it seeks through every available channel of education and publicity to make them known, in order to help develop that enlightened and influential public opinion which is the final source of authority in a democracy. The central purpose is to inform the minds and sensitize the consciences of the rank and file of church members by helping them to understand the ethical issues that are at stake.

"(c) If the accredited representatives named by the denominations to constitute the Council reach a common mind, after careful deliberation, with reference to a concrete issue, that judgment is widely published for whatever value it may have in guiding public opinion.

"This is, in main outline, the policy of the Council in dealing with any public issue. Why should any true friend of his country feel other than grateful that the churches have found the way of thus acting intelligently together in the interest of human welfare? Certainly the churches have no apology to make for a deep interest in such a question as world peace. Having been blamed again and again for having done so little to prevent the last war, they cannot see any valid ground for the new critics who now object to the churches' doing what they can to create the international understanding and goodwill which alone can prevent the next war."

The Washington Office

"In view of the fact that it has been falsely charged that the Washington Office of the Council is maintained for legislative purposes, it seems desirable to make clear its real character and function.

"More than three-fourths of the interests of this office relate to the selection of chaplains for the Army and Navy and the furtherance of their work. The War and Navy departments are the sole constant contacts of the Federal Council with the Government. Other

responsibilities of the Washington Office are occasional contacts with other governmental agencies, like the Bureau of Education and the Children's Bureau, and with national organizations located in Washington, like the American Red Cross.

Relation of Church and State

"Any idea that such an educational program as the Federal Council carries on with reference to public questions is in any respect out of accord with our cherished American doctrine of the separation of Church and State rests on a complete misunderstanding of that principle. In fact, it is just this kind of procedure, entirely separated from the methods of 'politics' and asking for nothing except free public discussion, which best safeguards that principle and ministers to the highest welfare and usefulness of both Church and State. By carefully refraining from any methods of external pressure on legislators, from any partisan alignment, and from any participation in political campaigns, the Federal Council is surely free, without the danger of any misunderstanding on the part of thoughtful citizens, to make its appeal to the consciences of men in behalf of movements that seem to it to be the natural outcome of moral and spiritual principles."

AN INVITATION FROM PITTSBURGH

The following communication addressed to the subscribers of *Church Management* come from our old friend and advertiser, Pittsburgh Typewriter and Supply Company:

Our front door has always been wide open for the past fifteen years to all ministers of all denominations throughout the country and a personal invitation to make our office, which is located in the exact center of Pittsburgh, as 339 Fifth Avenue is the main business center, almost to the inch, their home, as it were, while in Pittsburgh, and to park their bags and suitcases here and to use the telephone freely, even to long distance calls, and to furnish them with any and all information pertaining to anything and everything in Pittsburgh, and to make it a meeting place so that they could make appointments to meet friends, etc.

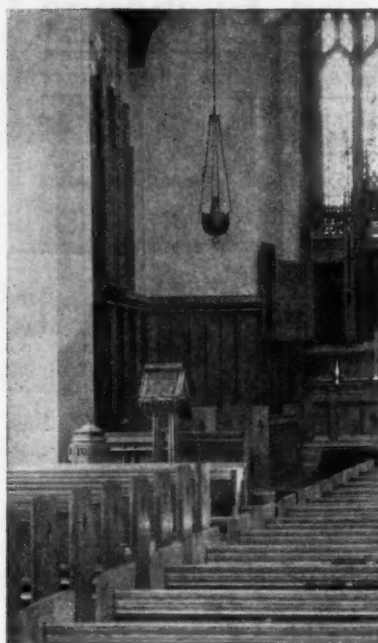
Quite a few have taken advantage of this, especially during the summer months, and the latchstring is still out and we assure you that if you want to mention it editorially we shall be very pleased.

The careful cold hath nipt my rugged rind,
And in my face deep furrows old hath plight;
My head bespren with hoary frost I find,
And by mine eye the crow his claw doth bright;
Delight is laid abed, and pleasure past;
No sun now shines, clouds have all overcast.

—Spenser.

Age bears away with it all things, even the powers of the mind.

—Virgil.



Illustrating Pews and Chancel Furniture
by DeLong

DeLong Quality will continue

DESPITE attempts to lower the quality of Church Furniture—particularly in the Seating—DeLong pledges that this organization of Craftsmen will *continue* to build for *lasting* satisfaction. The edifice devoted to reverent worship is worthy of the best which can be produced.

Features of a Church Pew, which experience has proved necessary, are illustrated in a folder, sent on request. Just address Dept. N, DeLong Furniture Co., 1505 Race St., Philadelphia.

FURNITURE by DE LONG

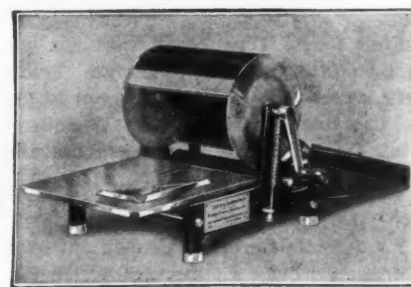
FOR CHURCHES · SUNDAY SCHOOLS · PARISH BUILDINGS

2—Wonderful—Duplicating—Machines—2



The New "Two-Faced" Film Duplicator Has Two Printing Surfaces—Two Duplicators in One—for the price of one machine. It prints from original you write on paper and reproduces up to 150 facsimile copies from each one you write, or trace, as letters, pictures, music, etc., with pen and ink, pencil or typewriter, in one to five colors at same time at a cost of **Three Cents per job. Simply Wonderful—Marvelous.**

Letter size, 8½x11" complete with two bottles copying ink, any colors, sponge, directions, etc. \$6.00
Legal size, 8½x13" 7.00
Typewriter Copying Ribbon 1.00



The "Excellograph" Rotary Stencil Duplicator prints from original you write or trace on Dry Stencil. \$5.00 worth of Stencils, ink, etc., free with each Excellograph.

\$39.00 (terms if desired)

Other Items. Our New Double Glass Excelloscope for tracing pictures on stencil \$11.00
Wonder Art Book—Hundreds of pictures, designs, etc., to trace on stencils for bulletins \$5.00

Or if you have a Stencil Duplicator, give us its name and we will give you confidential discount on supplies.

Twenty-one Successful Plans to Raise Church Money or to Pay for Equipment Free with Either Duplicator

For further information, samples, Ministerial testimonials, etc., write

PITTSBURGH TYPEWRITER & SUPPLY COMPANY

Dept. B-2

339 Fifth Avenue

Pittsburgh, Pa.

Classified—For Sale and Exchange

The Market Place for Men, Ideas, Church Supplies and Service

Rate for Advertisements inserted in this Department:
Five cents per word; minimum charge, 75 cents

Address Classified Department

Forms close 5th of month preceding

CHURCH MANAGEMENT, Auditorium Bldg., Cleveland, O.

Agents Wanted in every community to take orders for our religious books, Bible Stories, Missionary adventures, etc. Good commission paid to responsible parties. Write to **Arthur Meyer, Manager**, 513 Eastern Ave., S. E., Grand Rapids, Michigan.

Salesmen to sell a complete line of folding chairs and tables to churches, schools, and clubs. Commission basis. **Lafayette-Herkimer Mfg. Corp.**, 456 Fourth Ave., New York City.

Printing Service for Churches as well as for individuals. Letterheads, envelopes, etc. Prices reasonable, good work. Write to **Meyer Printing Company**, 513 Eastern Ave., S. E., Grand Rapids, Michigan.

Printing and Engraving. Highest quality, special low prices to churches. **Bankers' Print. Division A.** 5401 Lake Park Avenue, Chicago, Illinois.

First Class Mimeograph work on letters, bulletins, etc. Quick service. Prices very reasonable. What have you to get out in a hurry? Give us a trial. **Smittler Book Co.**, 513 Eastern Ave., S. E., Grand Rapids, Michigan.

3 x 5 White Cards. Ruled on one side. Blank on other. Fit any 3 x 5 inch file. Many uses around the church. Very special price. 100 cards, 25c; 500, 90c postpaid. Address **Church World Press, Inc.**, Auditorium Building, East Sixth at St. Clair, Cleveland, Ohio.

Typewriter Ribbons. Save money by buying six or dozen at a time. First grade quality ribbons any machine. Six for \$3.00; dozen \$5.50 postpaid to your address. **Independent Supply Co.**, 2182 E. 9th St., Cleveland, Ohio.

Theological Books, Second-Hand

We buy, sell and exchange. Send us a list of the books you wish to sell or exchange. Catalog free.

THE PRESBYTERIAN BOOK STORE
914 Pine Street - ST. LOUIS, MO.

Special Sermon Subjects prepared for busy Pastors. **Authors' Research Bureau**, 516 Fifth Ave., New York.

Carbon Paper for your typing. Blue or Black. Full sheets. 2. Dozen—50c. Box 100 sheets—\$1.70. Sent postpaid to your address. **Independent Supply Co.**, 2182 E. Ninth St., Cleveland, Ohio.

Stereopticon Slides—"Story of Pilgrim Fathers," "Some Mother's Boy," "Moses," "Joseph," "David," "Paul," "Life of Christ," "Esther," "Boy Scouts," "Ben Hur," "Other Wise Men," "Quo Vadis," "Passion Play," "Ram's Horn Cartoon," "Pilgrim's Progress," "Billy Sunday's," "In His Steps," Numerous Evangelistic Sermons (illustrated). Slides made to order. Card brings complete list. **Willis P. Hume, Oberlin, Ohio.**

Baptismal Fonts. In everlasting marble at the price of wood. \$35 up. From the quarry direct to you. Illustrations on request. **Redington and Co.**, Scranton, Pa.

Children's object lessons ready for use. Sample 15c. Be convinced. Preach to children for results. **Jeambey, Red Oak, Iowa.**

Your Church Floor can be covered with Government Standard Battleship Linoleum or Cork Carpet at a very reasonable figure; sanitary, durable and attractive. Full details on request. **Redington Co.**, Scranton, Pa.

Behold where age's wretched victim lies,
See his head trembling, and his half
clos'd eyes,
Frequent for breath his panting bosom
heaves;
To broken sleep his remanant sense he
gives,
And only by his pains, awaking, finds
he lives. —Prior.

MOTION PICTURES

Religious—Educational—Entertainment

H. S. BROWN, Inc.

Largest and most complete library of
exclusive non-theatrical motion pictures
in the United States.

806 S. Wabash Ave. Chicago, Illinois



PIPE ORGANS

Highest quality. Superb tone. Modern accessories. Durable construction. All sizes.

Write for catalog of Pipe Organs, Reed Organs, or Electric Blowing Outfits.

HINNERS ORGAN CO.
PEKIN, ILLINOIS

COMMUNION WARE OF QUALITY
In Aluminum or Silver Plate
BEST MATERIALS—LOWEST PRICES
FINEST WORKMANSHIP
Send for Illustrated Catalog

INDIVIDUAL COMMUNION SERVICE CO.
ROOM 362 1701-03 CHESTNUT STREET, PHILADELPHIA, PA.

FOR YOUR NEXT COMMUNION

Individual Cups

Does YOUR Church use this cleanly method? Send for SPECIAL OFFER at low prices. Tray and 36 best glasses and Cover \$9.00. Glasses \$1.00 dozen. Collection and Bread Plates.



THOMAS COMMUNION SERVICE CO., Box 540 Lima, O.

VICTOR Portable STEREOPTICON

Has established the world wide standard of Projection Excellence.

HUNDREDS OF ILLUSTRATED LECTURES FOR RENTAL

Victor Animatograph Co.
217 Victor Bldg.,
Davenport, Iowa.

WRITE FOR SPECIAL EASY TERMS

SOLID KUMFORT
Bentwood
FOLDING CHAIRS
for Every Purpose
WRITE FOR BULLETIN
LOUIS RASTETTER & SONS CO.
1415 WALL ST. FORT WAYNE, IND.

Right Prices on Church Furniture

Communion tables quartered and polished, \$30.00. Fonts with detachable vessels, \$35.00. Kindergarten chairs and tables at prices that save your church money. Before you buy let's get acquainted.

REDINGTON'S Scranton, Pa.

Church Bulletin

Hundreds of churches are using our non-rustling all metal bulletin boards electrically lighted from the interior to announce church activities. **New low price.** Write for booklet today.

Multiform Bulletin Company

Dept. 21, 7523 Stoney Island Ave., Chicago, Ill.

Though old, he still retained
His manly sense and energy of mind.
Virtuous and wise he was, but not
severe;
He still remembered that he once was
young;
His easy presence check'd no decent joy;
Him even the dissolute admir'd; for he
A graceful looseness, when he pleas'd
put on
And laughing, could instruct.

—Armstrong.

SUMMER COMPANY



This Family Is Affiliated With

SIMPSON METHODIST CHURCH

(Twenty-Eighth Street and Fourth Avenue South)

and plans to attend the services each Sunday. We know of no better way to express our hospitality to guests and friends than to invite them to accompany us. We can promise interesting and helpful services and an hour most profitably spent.

PLAN TO GO WITH US TO CHURCH

This Card Brings the Guests to the Church Services

The guest card was first devised and used by Dr. Roy L. Smith, Simpson Methodist Church, Minneapolis. He felt that many of his church members were kept from the services by Sunday company. This was his plan to combat it.

He and his assistants called on every family in the membership. They explained the plan and asked their co-operation. They made it plain that the card, which was to be hung on the wall, was merely the introduction and should be followed by a personal invitation to the guests.

The plan brought immediate results and we want to make it available for other churches. The summer season is the most appropriate time for this appeal to loyalty.

The card we offer is printed in black and brown on a double weight India card. The

above picture is an exact reproduction in size. It is a thing of beauty and will be good taste in any home. *The prices quoted include the printing of the name and address of your church (two lines only) in the position of the Simpson Methodist Church above.*

SAMPLE CARD ON REQUEST

Church World Press, Inc.,
Auditorium Bldg., Cleveland, O.

Enclosed is check for \$_____

Please send me _____ copies of the guest card at the following prices:

First 100, \$4.00; additional quantities, \$3.50 per 100.
(Orders for less than 100 can not be imprinted, but the cards with blank space for local lettering can be secured for three cents each).

Name and address of my church for imprinting attached

Name _____

Address _____

Equipment and Service Directory

Leading Advertisers Represented In This Issue

| Acousticons and Amplifiers | PAGE | Fund Raising | PAGE |
|---|------|---|-----------------|
| Dictograph Products Co., Inc. | 890 | Presbyterian Dept. of Building Fund Campaigns | 892 |
| Architects | | Hotels | |
| A. A. Honeywell | 846 | Bristol Hotel, New York | 900 |
| Bells and Chimes | | Memorial Tablets | |
| J. C. Deagan, Inc. | 888 | Rawson & Evans Co. | 894 |
| Koehler-Liebich Co., Inc. | 902 | Metal Ceilings | |
| Billiards and Bowling | | Milwaukee Corrugating Co. | 843 |
| Brunswick-Balke-Collender Co. | 867 | Ministers' Insurance | |
| Book Sellers | | The Ministers' Casualty Union | 878 |
| Goodenough & Woglom Co. | 899 | Motion Picture Projectors, | |
| Pilgrim Press | 902 | Stereopticons and Supplies | |
| Presbyterian Book Store | 904 | Bausch & Lomb Optical Co. | 874 |
| Stockton Press | 885 | Bell & Howell Co. | 871 |
| Bulletin Boards | | H. S. Brown, Inc. | 904 |
| Ashtabula Sign Co. | 890 | Holley Institute of Visual Instruction .. | 845 |
| Wm. H. Dietz | 893 | International Projector Corp. | 898 |
| Multiform Bulletin Co. | 904 | Movie Supply Co. | 846 |
| The Pilgrim Press | 902 | Society for Visual Education, Inc. | 901 |
| Rawson & Evans Co. | 894 | Victor Animatograph Co. | 904 |
| Standard Specialty Co. | 895 | Williams, Brown & Earle, Inc. | 892 |
| H. E. Winters Specialty Co. | 901 | Organ Blowers | |
| Church Furniture and Furnishings | | Spencer Turbine Co. | 893 |
| American Seating Co. | 896 | Organs | |
| Clarin Mfg. Co. | 880 | Hall Organ Co. | 877 |
| DeLong Furniture Co. | 903 | Hinners Organ Co. | 904 |
| DeMoulin Bros. Co. | 900 | Geo. Kilgen & Sons, Inc. | 881 |
| Denning Mfg. Co. | 845 | Marr & Colton Co., Inc. | 900 |
| Wm. H. Dietz | 893 | M. P. Moller | 895 |
| Globe Furniture Co. | 896 | Henry Pilcher's Sons | 880 |
| Goodenough & Woglom Co. | 899 | Reuter Organ Co. | 845 |
| Lyon Metal Products, Inc. | 875 | The Rudolph Wurlitzer Co. | Third Cover |
| Manitowoc Church Furniture Co. | 897 | Parish Papers | |
| Ostermoor & Co., Inc. | 846 | The Church Press | 895 |
| Louis Rastetter & Sons Co. | 904 | The National Religious Press.. | Second Cover |
| J. P. Redington & Co. | 904 | Partitions | |
| Royal Metal Mfg. Co. | 846 | Richards-Wilcox Mfg. Co. | 873 |
| Charles Svoboda | 896 | J. G. Wilson Corp. | 900 |
| Svoboda Church Furniture Co. | 896 | Portable Buildings | |
| William H. Wark | 846 | Mershon & Morley Co. | 899 |
| Church Lighting | | Printing | |
| Voigt Co. | 898 | The J. R. S. Co. | 897 |
| Church Music and Hymnals | | Woolverton Printing Co. | 846 |
| Hope Publishing Co. | 845 | Publishers | |
| Christmas Greeting Cards | | Cokesbury Press | Back Cover, 884 |
| Drucker & Kelly Studios | 895 | Henry Holt & Co. | 883 |
| Jane Morden Studios, Inc. | 891 | Hope Publishing Co. | 845 |
| Communion Service | | Standard Publ. Co. | 884, 895, 899 |
| Individual Communion Service Co. | 904 | Westminster Press | 887 |
| Thomas Communion Service Co. | 904 | Sunday School Supplies | |
| Duplicator and Mimeographs | | Wm. H. Dietz | 893 |
| The Heyer Duplicator Co. | 889 | Edwards Folding Box Co. | 845 |
| Pittsburgh Typewriter & Supply Co. | 903 | Goodenough & Woglom Co. | 899 |
| Educational Institutions | | Royal Metal Mfg. Co. | 846 |
| Central University | 845 | The Stockton Press | 885 |
| Chicago Theological Seminary | 899 | William H. Wark | 846 |
| Webster University, Inc. | 902 | Travel | |
| Electric Signs | | C & B Lines | 845 |
| Rawson & Evans Co. | 894 | Typewriters | |
| Floor Coverings | | Pittsburgh Typewriter & Supply Co. | 903 |
| Mohawk Carpet Mills | 892 | Vestments and Gowns | |
| | | Cox Sons & Vining | 895 |
| | | DeMoulin Bros. Co. | 846 |

RELAXATION

Fire Went Out

A girl met an old flame, and decided to high-hat him. "Sorry," she murmured when the hostess introduced him to her, "I did not get your name." "I know you didn't," replied the old flame, "but that is not your fault. You tried hard enough."—*Atchison Globe*.

Some Day

No. 1—Did you hear about the young lady being hurt in the explosion last night?

No. 2—No, how come?

No. 1—A smile lit up her face and the powder went off.—*Exchange*.

Lacks the Repose of Vere de Vere

Mrs. Hoskinson—"I have found out one thing about that Mrs. Newcome. Whoever she is, she has certainly never moved in good society."

Mr. Hoskinson—"How do you know that?"

"She shakes hands as if she meant it."—*Worcester Times*.

Mismatched

Mistress: "So your matrimonial life was very unhappy. What was the trouble? December wedded May?"

Chloe Johnson: "Lan' sake, no, Mam! It was Labor Day wedded to de Day of Rest."—*Royal Arcanum Bulletin*.

A Scientific Lullaby

This lullaby, in the modern manner, is by Dorothy Ashby Pownall:

Go to sleep, darling! Sweet peace to your soul!

Mother will pray for your motor control, Check up statistics on mental hygiene; Look at your brain through an X-ray machine.

Hush-a-bye, darling, it's mother's ambition

To get your reflexes into condition.

Mother is wise to the new sociology, Psychoanalysis, endocrinology, She'd sing to you, but the psychologists, Pre-school authorities, learned biologists, Ban lullabies for the kids of the nation Lest you develop the mother-fixation.

Make your good-night scientific and formal—

Experts say kissing will make you sub-normal!

Angels are watching o'er each nerve and gland—

Hush-a-bye, lullaby—ain't science grand?

Needs Target Practice

MRS. M'QUILLER IS

STRESSING USE OF

EGGS AT MEETINGS

Monroe (La.) News-Star.

Tactfully

A customer sat down to table in a smart restaurant and tied his serviette around his neck. The manager, scandalized, called a boy and said to him: "Try to make him understand as tactfully as possible that that's not done." Boy (seriously to customer): "A shave or haircut, sir?"

—*Pages Gaies (Yverdon)*.

The only person we know who makes a success running other people down is the elevator boy.—*Dallas News*.



St. Andrew's Episcopal Church, Jackson, Mississippi—in which a Wurlitzer Church Organ has recently been installed

BEAUTY, artistry, musical integrity—their combination in the Wurlitzer Church Organ is the result of many years of study in the problems and particular needs of church music, by the world's foremost specialists in organ building.

Every Wurlitzer Organ is a tribute to the church of which it is to become the musical soul—its creation undertaken only after a careful study of the individual church, its design in architectural harmony with the whole church-plan, its dignity and beauty befitting its purpose.



Further Information Upon Request

The Rudolph Wurlitzer Company

Factories: North Tonawanda, N. Y.

NEW YORK
120 W. 42nd St.

CINCINNATI
121 E. 4th St.

CHICAGO
329 S. Wabash Ave.

LOS ANGELES
816 S. Broadway

SAN FRANCISCO
250 Stockton St.

BOSTON
120 Boylston St.

PHILADELPHIA
1031 Chestnut St.

BUFFALO
674 Main St.

COKEBURY PRESS
NASHVILLE

Cokesbury Good Books

PLEASE ORDER OF
YOUR OWN BOOKSTORE

THE SERMON ON THE MOUNT

By Clovis G. Chappell \$1.75

"This is Dr. Chappell's tenth volume, and it fairly typifies, in its sympathetic, vigorous, practical appeal, the secret of effective preaching. . . . Christian people generally will have an interest in this attractive series of sermons, preachers will find an abundance of suggestive sermon material, the everyday disciple will find ideals, and strength, and comfort in the midst of life's burdens and struggles."—Baptist Book Bulletin.

MEN WHO MADE THE CHURCHES

By Paul Hutchinson \$1.50

"We have had many biographies of great religious leaders, but not many books like 'Men Who Made the Churches.' The list includes Luther, Cromwell, Knox, Bunyan, Fox, Wycliffe, Wesley, and Campbell."—Northwestern Christian Advocate.

THE RIVER OF GOD

By Arthur M. Baker \$1.25

Dr. Baker's study gets at the spiritual force back of religious systems and ethical codes, and charts the results that follow when established standards in morals and religion are adhered to.

THE CHORUS OF LIFE

By Murdoch MacKinnon \$2.00

"Dr. Murdoch MacKinnon, our Canadian neighbor, is the author of 'The Chorus of Life.' Here is a book the like of which we are not permitted to read save at remote intervals. The minister who reads it will never be the same man any more, and when a layman reads it, the minister will have a new ally."—Oklahoma Methodist.

WHY I BELIEVE

By Teunis E. Gouwens \$1.00

Six golden chapters on belief in God, Jesus Christ, the Bible, the Church, Prayer, Immortality—the truly fundamental beliefs of the Christian religion. These brief, sparkling devotional studies light the way to a strong faith.

THE GOLD UNDER THE GRASS

By Basil W. Miller \$1.00

Here is a book that calls upon us to make the most of our opportunities—both spiritual and material, and to overcome manfully the trials and difficulties that one meets on the "royal road" to true success. There are thirty-one essays in all, each is a gem of inspiration.

BEHAVIORISM: A BATTLE LINE

By Eighteen Noted Psychologists,
Philosophers, and Religious Scholars \$2.25

"This is the kind of book I have often dreamed about but have rarely seen, that is a competent and penetrating volume on one of the big questions of the present-day time and scene. Yet one which can be read without a struggle by the ordinary man. . . . Here is critical appraisal, sure insight, and stirring and persuasive affirmation of human and spiritual values," says Halford E. Luccock, Dean of Yale Divinity School.

New Books

CHRISTIAN VOCATION

By Frank S. Hickman \$2.00

The Belk Lectures. In these lectures the authors had in mind the ministry, first to help preachers when young people come with questions about Christian vocation, second for their own sake "when they feel themselves growing cold on the inner witness of the spirit in this age of burly naturalism." Dr. Hickman had also in mind young people able to think for themselves but who seek a book by one who understands the strivings within their mind and spirit as they seek a Christian vocation in keeping with their ability and aspirations.

THE RELIGIOUS EXPERIENCE of ST. PAUL

By J. Ernest Rattenbury \$2.50

One of the great scholars of England sets forth the historical background of the relationship of Jesus of Nazareth and Paul of Tarsus, and gives an illuminating study of the Epistles of Paul, and the great ethical and doctrinal problems faced by the Apostle to the Gentiles. Good books that deal with the life and epistles of Paul are always welcome. This is a truly great book.

THE NEW HANDBOOK of ALL DENOMINATIONS

Prepared by M. Phelan \$1.75

This is the first general revision of the text of this book since 1915. But in collaboration with denominational leaders, and a careful study of the U. S. Department of Commerce records, and through painstaking review of much additional source material, collected through a lifetime of interest and study, Mr. Phelan has made a highly valuable reference work even more valuable. It is at once an index to and manual about the hundreds of sects, denominations and all religious groups that go to make up religious America.

THE MIRACLE of the GALILEAN

By Paul B. Kern \$2.00

The 1930 Fondren Lectures
"Dr. Paul Kern brings to the searching Christian mind and heart a penetrating study of the revolutionary transformation wrought in human life by Jesus Christ. He deals with the miraculous impact of Jesus' teaching upon personalities, not only at the dawn of the Christian era, but in the world today—his conquering power of love, his turning of fear to joy, his establishment of the new morality, and the power of an endless life. A finer analysis of the character, method, and purpose of Jesus Christ, in diction so simple, so rich, and so forceful, one will scarcely find anywhere. Here Jesus Christ has been put at the heart of life and thought."—Bishop John M. Moore.

THE SPIRIT of PROTESTANTISM

By Harris E. Kirk \$2.00

The 1930 Cole Lectures
Says Dean O. E. Brown, of Vanderbilt University School of Religion: "Dr. Kirk has shown with a gratifying clearness how the redemptive Spirit of Protestantism furnishes a corrective for the blight of Secularism, the short-sightedness of Humanism, and the futility of a Social Gospel that discards religion. With equal clearness he has shown that 'a pure, undiluted Protestantism' liberates the soul from fanatical bibliolatry, mechanical ecclesiasticism. . . . In the midst of the chaotic confusion of our many would-be oracles, he hears the voice of one who not only says, 'Let there be light,' but without hesitation adds, 'I am the Light of the World.'"

THE NEW PREACHING

By Joseph Fort Newton \$2.00

"A beautiful contribution to the homiletic literature of the country and the world. I regard it as one of the best treatments of the subject that I have read, sane, forward looking, inspirational, and prophetic in a very high degree."—Bishop William F. Anderson.

PREACHING OUT OF THE OVERFLOW

By William L. Stidger \$2.25

One of the highest commended volumes on the type of preaching of which Stidger is the dean. "He has the widest range of human interest in the American pulpit today," says Dr. Galus Glenn Atkins.

THE DAY BEFORE YESTERDAY

By James Moffatt \$2.00

"The best known student and translator of the Bible in our generation reveals a new aspect of his versatile scholarship—dealing with the last forty years of the nineteenth century in the light of which we see today's problems in better perspective, as reflected in the literature of the period. . . . Both a literary delight and an illuminating commentary."—The Religious Book Club Bulletin.

THE PEW PREACHES

By Young, Ford, Babson,
and Others \$2.50

"This is a remarkable book. . . . Masterpieces by the fine, loyal laymen of the Churches. These classics are written by men who put Christian principles into cabinet work in the government, into reparations' gigantic tasks, into writing undying poetry, into manufacturing worldwide products and selling them, into newspaper editorship, into making automobiles and public opinion."—Pacific Christian Advocate.

CHURCH PUBLICITY

By William H. Leach \$2.25

"Read Leach and learn how," says Christian Century. "More information about methods of getting publicity favorable for local Church work than has ever before been assembled under one cover."

MAN'S SOCIAL DESTINY

By Charles A. Ellwood \$2.00

"An honest facing of the future of our race."—Outlook and Independent.

Three Excellent New Aids In Religious Education

FIRST STEPS IN RELIGIOUS EDUCATION

By Frances McK. Morton \$1.25

A manual that deals with primary impulse and worship, and much helpful material for teachers of beginners and the primary department. Christian parents will also find excellent guidance from this experienced worker's book.

BIBLE STORIES AND HOW TO TELL THEM

By William J. May \$1.50

A popular English preacher and contributor to many publications of his own country and America, tells twenty-seven Bible stories, with prefatory notes on how to tell them. Two introductory sections of his book deal with the art of Bible Story telling and the craft of the Bible Story.

JUNIOR WORSHIP MATERIALS

By Nellie V. Burgess \$1.50

In addition to furnishing fifty-two worship programs in keeping with sound theory and practice in religious education, Mrs. Burgess treats the worship features of great art, music and other things that lie within the understanding of the Junior child.